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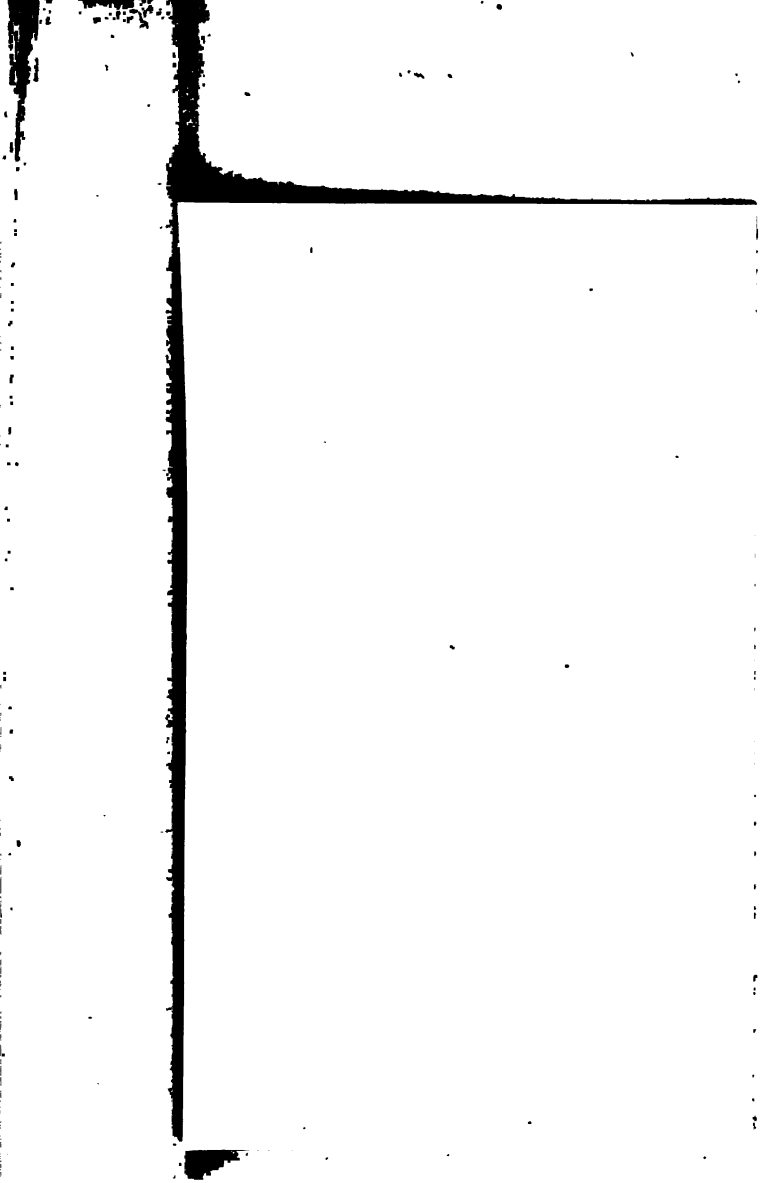

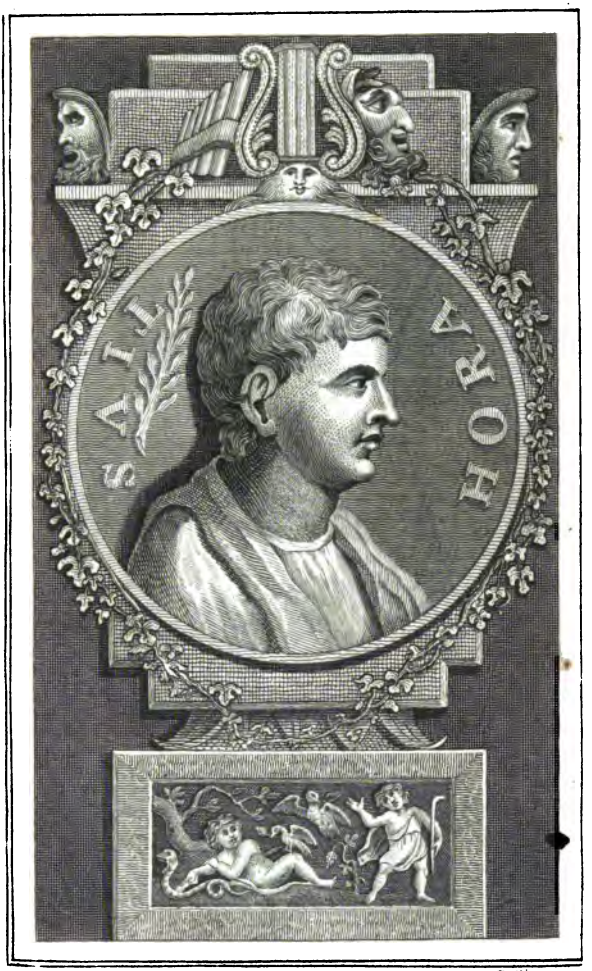

Rollinson Sc.

QUINTI HORATII
Flacci
Opera Omnia
Illustravit
CAROLUS ANTHON.

NOVI EBORACI,

Sumtibus Carvilicorum

MDCCCXXX.

ПЕРВАЯ
ПУБЛИЧНАЯ
БИБЛИОТЕКА

Q. HORATII FLACCI

POËMATA.

TEXTUM,

AD PRAESTANTISSIMAS EDITIONES

RECOGNITUM,

ET PRAECIPUA LECTIONIS VARIETATE

NEC NON VV. DD. CONJECTURIS

INSTRUCTUM,

PROLEGOMENIS ET EXCURSIBUS,

VARII ARGUMENTI,

DONAVIT,

NOTISQUE PERPETUIS,

PATRIA LINGUA EXARATIS,

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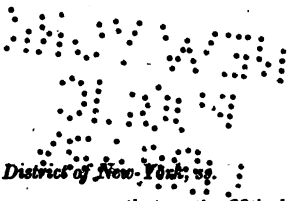
M DCCC XXX.

1830



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BE IT REMEMBERED, that on the 29th day of March, A. D. 1830, in the 54th year of the Independence of the United States of America, G. & C. & H. Carvill, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:

> "Q. Horatii Flacci Poëmata. Textum, ad praestantissimas editiones recognitum, et praecipua lectionis varietate nec non VV. DD. conjecturis instructum, prólegomenis et excursibus, varii argumenti, donavit, notisque perpetuis, patria lingua exaratis, et ad aestheticen, historiam, geographiam, mythologiam, archaeologiam, remque botanicam, spectantibus, illustravit Carolus Anthon, in Collegio Columbiano, Neo-Eboracensi, Litt. Graec. et Lat. nec non Geog. Antiq. et Archaeolog. Professor Jaiius."

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Clerk of the Southern District of New-York.

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EDMUNDO HENRICO BARKER,

COLLEGII SS. TRINITATIS,

APUD CANTABRIGIENSES,

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EDITORI DOCTISSIMO,

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SACROS ESSE VOLUIT

AMICUS DEVINCTISSIMUS.

PROOEMIUM.

Q. B. V.

Poëtae Venusini jucundissima recordatio tempus rerum edax et superat et est superatura. Imperium sine fine, genti togatae, uti Maro cecinit, auspiciis coeli consecratum, quod nec dirae ultrices, nec dî morientis Elissae, nec vastantes barbarorum impetus delere potuerunt, adhuc viget: inter artium monimenta, inter gloriam literarum sempiternam, adhuc immotum remanens dominatur atque triumphat. Vati Romano, futura saecula prospicienti, nominique suo et laudem perennem et famae immortalitatem auguranti, haec visa est certissima aeternitas, si memoriam sui invida haud obrueret oblivio, dum Romana Palatia inter populos subactos victricia starent, altumque Capitolium, tacita comitante Vestali, patriae sacerdos ascenderet. Quasi urbium regina, immunis fati nulloque aevo peritura, et metas rerum et tempora contemneret, Romanaeque lyrae fidicinis non cum vitae terminis dimetienda esset commemoratio, sed cum omni posteritate adaequanda. Fefelitne poëtam divinatio sua, an, cum animus in posterum praesentiret, futurae famae veras imagines et Musarum alumno dignissimos honores adspexit? Immo, omnia et feliciora contigere. Silet Capitolium; Romana Palatia silent; sed in carminibus Horatii patria sua vivit, regiumque ingenii principatum obtinens, adhuc orbi dominatur. Etenim haec est vera civitatis

amplitudo, quam parant mentis non armorum triumphi, ingeniique firma atque incruenta tropaea.

Hunc poëtam, laboribus meis, ni omnia me fallant, et aditu faciliorem, et utilioribus adjumentis satis ample instructum, patriae juventuti votis faustissimis commendo. Longam viam atque aerumnosam confeci; faxit Deus uti non frustra confecerim. Si de recta regione uspiam deflexerim; si, in errores aliquos inductus, levioribus vitiis et queis humana parum cavit natura meipsum implicarim; pro comperto habeo vere eruditos veniam libentissime daturos, et, si quid repererint communi literarum bono utilitatique inserviens, aequis illud accepturos animis et fausto omine prosecuturos. Multum temporis quidem, multum studii acerrimi, multum laboris in hoc curriculo consumptum est. Sed nec temporis anteacti, nec laborum meorum, neque tot vigiliarum unquam poenitebit, si patriae meae quae debeo officia et pio animo et fideliter persolverim; patriaeque juvenibus, optimarum literarum disciplinam, veterisque sapientiae limina ingredientibus, aliquid utilitatis attulerim. Nam si bonorum civium officiis perfungi voluerimus, quae via aut praeclarior, aut certior, aut omni modo jucundior patebit, quam ea quae patriam communem ad literarum honores, ad scientiae principatum, ad mentis longa imperia verissime perducet? E singulorum civium felicitate constat publica felicitas: singulorum felicitas in virtute excolenda praecipue versatur: ad perfectam virtutem consequendam summa literarum potestas: Nonne consequitur ergo, ut, nisi in qua literarum cultura vigeat, florere omnino civitas nulla valuerit? In beatorum insulis, ut memoriae proditum, nunquam non ridet coelum, frondent arbores, pubescunt herbae, spirant favonii mollissimi: in Musarum hortis sunt omnia similima.

His praemissis, totius operis forma atque ratio jam breviter exponendae. In Prolegomenis, de Horatii Vita; de Villa Tiburtina Agroque Sabino; de Veterum Scriptorum Testimoniis; de Serie Temporum, quibus singula ab auctore sint edita; de Graecorum poëtarum imitatione Horatiana; de Rebus Metricis; de Codicibus, Editionibus, aliisque id genus, fuse atque ordine tractatum. Huc usque Prolegomena. Dehinc Textus, uti vocant, Notaeque Philologicae, si nomine dignae, sequuntur. Excipiunt Annotationes Exegeticae: atque agmen claudit Nominum Propriorum parvus quidem, sed, ut spero, Index utilissimus. En! operis conspectum.

Dissertatiuncula de Graecorum poëtarum imitatione multis nostratum, ni magnopere fallor, et novitatis dulcedinem et utilitatis fructum praebebit. Doleo equidem, mihi, in hanc operis partem sedula cura incumbenti, Wagneri libellum, huic argumento dicatum, bonaeque frugis plenissimum, ad manus non adesse: sed quum quod volebam non possem, feci quod potui; hoc vero quam jejunum et exiguum sit nemo me melius sentiet. Quae de Metris scripsi, continent inter alia metri dactylici cum Saturnio atque Sanscritico comparationem, breviter in notis enunciatam, et eruditorum benevolentiae atque judicio permissam. Si non sordeat munusculum, nec doctis viris ludibrium debeat, summopere gaudebo. In historia editionum concinnanda, nec instituti operis ratio, nec tempus officiis Academicis jure concessum, omnium et singularum plenum exhiberi elenchum ullo modo sinebat. Principum et antiquissimarum, nec non rariorum, et vel arte typographica vel alia pulchritudine inter ceteras eminentium notitiam breviorem paravi. Qui plura velit, is ad opera bibliographica accedat necesse est.

Sed quid dicam de Annotationibus Exegeticis?—Causam suam agant. Pro semetipsis loquantur. Huc undique gazam con-

tuli: in hac parte laborum meorum, flagranti studio, summoque conatu, contendi, sudavi, omnem operam atque opes collocavi: judicent doctiores si aliquid vere et digne perfecerim. Quod ad Notas Philologicas attinet, magnopere vereor ne multis longissimae, pluribus prorsus inutiles appareant. Neque mirum. Nam in hac terra ubi verae eruditionis rudimenta vix primis attigimus labris, et ubi altum silentium alta doctrina appellatur, pauci disciplinae philologicae seipsos commendant, pauciores vel levissima cura rem dignam existimant: et haud scio an pro mea fama melius atque consultius non egissem, si, philologicis rationibus omissis, ad rem exegeticam, eamque mancam atque debilem vires animumque intendissem.—Faxit autem Deus, ut ad saniora et feliciora consilia quamprimum veniamus.

E Musaeo meo, in Aedibus Academicis.
IV Kal. April. CIↃ IↃ CCC XXX.

ELENCHUS EDITIONUM, &c.

E QUIBUS

HUIC OPERI

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LIFE OF HORACE.

QUINTUS HORATIUS FLACCUS was born at Venusia, or Venusium,[1] a city of Apulia, A. U. C. 689, B. C. 65. His father, a freedman[2] and client of the *Gens Horatia*, was the proprietor of a small farm in the vicinity of that place, from which he afterwards removed to Rome, when his son had attained the age of nine or ten years, in order to afford him the benefit of a liberal education. While the parent was discharging, in this great city, the humble duties of an attendant on public sales,[3] the son was receiv-

(1) Venusia, or Venusium, (now *Venosa*), was an old city of the Samnites or Hirpini, which the Romans, at the time of their war with this nation and king Pyrrhus, made their principal place of arms in Southern Italy. It was included by them within the limits of Apulia, to which it naturally belonged. Horace, in one of his Satires (2. 1. 34.) expresses a doubt whether he himself was a Lucanian or an Apulian: this would appear to have arisen from the circumstance of there having been a chain diverging from the Appenines, one geographical mile south of Venusia, which separated Apulia from Lucania. Hence the city of Venusia would lie on the immediate confines of the latter region.

(2) Thus, in *Carm.* 2. 20. 6. the poet speaks of himself as being "*pauperum sanguis parentum*;" and in *Serm.* 1. 6. 45, observes, "*Nunc ad me redeo libertino patre natum*," &c.

(3) Commentators are divided in relation to the employment pursued at Rome by the father of Horace. In the life of the poet which is ascribed to Suetonius, his parent is styled, according to the common reading, *exactionum coactor*, "a tax-gatherer," or "collector of imposts." Gesner, however, suggested as an emendation *exauctionum coactor*, "an officer attendant upon sales at auction, who collected the purchase-money." This correction has been generally adopted. The same piece of biography informs us that he was more correctly believed to have been a *salsamentarius*, "a preparer and vender of salt provisions;" and that a certain person, in the heat of a quarrel, reproached the poet with this mean employment of his father, and the vulgar habits attendant upon it, by observing, "*quoties ego vidi patrem nasum cubito emungentem.*" This passage, however, is now regarded by the best critics as a mere interpolation. The vulgar habit just alluded to, and which in our own days we ascribe to every low employment, would seem, from a passage of the treatise on Rhetoric addressed to Herennius, to have been regarded by the Romans as a peculiar characteristic of the *salsamentarii*. It occurs, *lib.* 4. *c.* 54. "*Per consequentiam significatio fit, quum res, quae sequuntur aliquam rem, dicuntur, ex quibus tota res relinquitur in suspicione; ut si salsamentarii filio dicas: Quiesce tu, cujus pater cubito se emungere solebat.*"

ing the instructions of the ablest preceptors, and enjoying in this respect the same advantages as if he had been descended from one of the oldest families of the capital. It is to this circumstance that the poet, in one of his productions, beautifully alludes ;[4] and it would be difficult to say, which of the two was entitled to higher praise, the father who could appropriate his scanty savings to so noble an end, or the son who could make mention of that father's care of his earlier years with such manly gratitude and candour. Orbilius Pupillus, an eminent grammarian of the day, was the first instructor of the young Horace, who read with him (though it would seem with no great relish) the most ancient poets of Rome. The literature of Greece next claimed his attention ; and it may well be imagined that the productions of the bard of Ionia, while they would be perused with a higher zest than the feebler efforts of a Livius or an Ennius, would also kindle in the bosom of the young scholar the first spark of that poetic talent, which was destined to prove the ornament and the admiration of his country. About the age of twenty-one, Horace was sent to Athens to complete his education. The Academy here numbered him among its pupils,[5] and he had for his fellow-disciples the son of Cicero, Varus, and the young Messala. It would appear, however, from the confessions of his maturer years, that he entertained no very serious attachment to any system of philosophical speculation ; and though all his writings breathe an Epicurean spirit, and he himself sometimes betrays a partiality to that school,[6] still he rather seems disposed to ridicule the folly of all sects, than to become the strenuous advocate for any one of them.[7] During the time that Horace was residing at Athens many and important changes had taken place at home. Caesar had been assassinated ; Antony was seeking to erect on the ruins of the Dictator's power a still more formidable despotism ; while Brutus and Cassius, the last hopes of the declining republic, were come to Athens in order to call to their standard the young Romans who were pursuing their studies in that celebrated city. Among the number of those, whom an attachment to the principles of freedom induced to join the republican party, was the future bard of Venusia. He continued nearly two years under the command of Brutus, accompanied him into Macedonia, and, after attaining there the rank of military tribune, served in that capacity in the fatal conflict of Philippi. Of his disgraceful flight on this memorable occasion the poet himself has left us an account. He acknowledges, in an ode imitated from Archilochus, that he threw away his

(4) *Serm.* 1. 6. 71. seqq.
(5) *Epist.* 2. 2. 43.
(6) *Epist.* 1. 4. *Carm.* 2. 3.
(7) *Enfield's History of Philosophy*, vol. 2. p. 32.

buckler and saved himself by a precipitate retreat, a confession which some have regarded as the mere effusion of a sportive muse, while others have dignified it with the appellation of history.[8] The truth unquestionably lies between either extreme. There is no ground for the supposition that Horace abandoned the conflict before the rest of his party; nor would he as a Roman have acknowledged his rapid flight, had it not been inevitable and shared by his companions.[9] An amnesty having been proclaimed to those who should surrender themselves, we find Horace embracing this opportunity of quitting the republican ranks and returning to his country. At home, however, fresh misfortunes awaited him. During the interval of his absence, his father had paid the debt of nature, his scanty inheritance was ruined or confiscated, and the political horizon seemed unpropitious to any hope which the young Venusian might have entertained of future advancement.[10] Naturally indolent, and of a character strongly marked by a diffidence in his own abilities, it may well be imagined that Horace needed some excitement as powerful as this to call his latent energies into action. "Poverty," exclaims the bard, "drove me to write verses;" and poverty, we may add, proved the harbinger of his fame. Among the generous friends who fostered his rising talents, and whose approbation encouraged him to persevere in the cultivation of his poetic powers, were Virgil and Varus; by the former of whom he was recommended, at

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(8) The passage in question occurs *Carm.* 2. 7. 10. and on it many superficial commentators have founded their charge of cowardice against the poet. Some have even seen in it a mean and degrading attempt to court the favour of Augustus. Lessing (*Vermischte Schriften, Bd.* 3,)was the first to wipe away this reproach from the character of Horace. Vanderbourg also has cleared him from the same charge, (*Les Odes d'Horace, par C. Vanderbourg, tome* 1. p. 368.) The most complete justification, however, is that by Van Ommeren, rector of the Gymnasium at Amsterdam. The work is written in the language of Holland, but has been translated into German. (*Horaz als Mensch und Bürger von Rom, dargestellt in* 2 *Vorlesungen von Rich. van Ommeren. Aus dem Holländ. von L. Walch.*) Comp. *Schoell, Histoire Abregée de la Literature Romaine. tome* 1. *p.* 282.

(9) *Dunlop's History of Roman Literature,* vol. 3 p. 199. Lond. ed.

(10) Suetonius, in the life of Horace usually ascribed to him, speaks of his having obtained, a short time after his return as it would appear, the office of quaestor's clerk, (*venia impetrata scriptum quaestorium comparavit*). If an opinion may be hazarded on this point, it would be that he received this appointment after having been introduced to the notice of Maecenas. The authority of Suetonius, it is true, stands opposed to this; but it certainly appears very improbable that a follower of the opposite party, and one too who had held an important station in the republican army, should obtain, only a short time after his return to the capital, an office which would have proved very desirable to many of the opposite side. Sanadon indeed rejects the whole account as unworthy of credit. (*Vie d'Horace dressée sur ses oeuvres.*) With regard to the office itself, it may be remarked that those who exercised it were said *scriptum facere,* (*Liv.* 9. 46. *Gell.* 6. 9.) from *scriptus—ûs,* and were denominated from the magistrate on whom they attended. They were divided into different *decuriae.* vid. *Serm.* 2. 6. 36.

Augustus;[17] but Horace survived him only a few weeks; and so short indeed was the interval which elapsed between the death of Maecenas and that of the bard, and so strongly expressed had been the determination of the latter not to be left behind by his best of patrons and friends, that many have not hesitated to regard the death of Horace as having been hastened by his own voluntary act.[18] He died at the age of fifty-seven, and his remains were deposited on the Esquiline Hill, near the tomb of Maecenas.[19]

The works of Horace consist of four Books of Odes, a Book of Epodes, two Books of Satires, and two of Epistles. One of the Epistles, that addressed to the Pisos, is commonly known by the title "*De Arte Poetica*," "On the Art of Poetry." The character of the poet and his productions is thus given by a modern writer, himself a votary of the Muses.[20] "The writings of Horace have an air of frankness and openness about them; a manly simplicity, and a contempt of affectation or the little pride of a vain and mean concealment, which at once take hold on our confidence. We can believe the account which he gives of his own character, without scruple or suspicion. That he was fond of pleasure is confessed; but, generally speaking, he was moderate and temperate in his pleasures; and his convivial hours seem to have been far more mental, and more enlightened by social wit and wisdom, than are those of the common herd of Epicurean poets. Of his amorous propensities, with the contamination of his times clinging about them, we may, out of respect to his good qualities, be silent. For let it never be forgotten, that Horace forms an honourable exception to the class of voluptuaries, and that he has left us much that is praise-worthy and valuable to redeem his errors."

"Horace, of all the writers of antiquity, most abounds with that practical good sense, and familiar observation of life and manners which render an

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(18) The passage of Horace, in which he expresses his determination of accompanying his friend, occurs *Carm.* 2. 17. 8. seqq. Indeed the whole ode clearly shows the strength of their intimacy. There is also a little epigram preserved by Suetonius, and ascribed to Maecenas, which furnishes a strong proof of his affection for the bard. It is as follows:—

Ni te visceribus meis, Horati,
Plus jam diligo, tu tuum sodalem
Ninnio videas strigosiorem.

"If I do not, Horace, love you more at this moment than my own self, may you see your friend leaner than Ninnius."—We have adopted the emendation of Vossius and Dacier, *Ninnio*, in place of the common reading *Hinno*.

(19) Horace expired so suddenly as to have been unable to put his hand to his testament, but he nominated Augustus as his heir. *Sueton. in vita.*

(20) *Elton's Specimens of the Classic Poets.* vol. 2. p. 175.

author, in a more emphatic sense, the reader's companion. Good sense, in fact, seems the most distinguished feature of his Satires; for his wit seems to me rather forced; and it is their tone of sound understanding, added to their easy, conversational air, and a certain turn for fine raillery, that forms the secret by which they please. His metre is even studiously careless: he expressly disclaims the fabrication of polished verse, and speaks of his "Pedestrian Muse."[21] Swift is a far better copyist of his manner than Pope, who should have imitated Juvenal. But the lyric poetry of Horace displays an entire command of all the graces and powers of metre. Elegance and justness of thought, and felicity of expression,[22] rather than

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(21) Mr. Elton's remarks on the metre of the Satires will require some explanation. Dr. Warton, in his Dedication to the Essay upon Pope, (p. 7.) observes: "Horace has more than once disclaimed all right and title to the name of poet, on the score of his ethic and satiric pieces.

——————— *Neque enim concludere versus*
Dixeris esse satis,———————

are lines often repeated, but whose meaning is not extended and weighed as it ought to be." The writer of the review on Combe's Horace, (*British Critic*, January. 1794,) remarks: "Bentley's Sententiae on the Chronology of Horace illustrate and confirm the observations of the learned Dr. Warton. Horace, according to Bentley's calculation, wrote the first book of the Satires in the 26th, 27th, and 28th years of his age: the second in the 31st, 32d, and 33d: the Epodes in the 34th and 35th: the first book of the Odes in the 36th, 37th, and 38th. From the interval, therefore, between the date of the first of the Satires, from which Dr. Warton quotes, and the subsequent publication of the Odes, it appears, according to Bentley, that Horace had not been distinguished in the character of a lyric poet, when he said,

Primum ego me illorum, dederim quibus esse poetis,
Excerpam numero."———————

The opinion of Bentley in relation to the chronology of the works of Horace, has been very generally adopted. The subject will be resumed in a succeeding chapter. In the mean time, a remark of Bentley's deserves particularly to be noticed. The critic states, with regard to Horace, that "*quanto annis provectior erat, tanto eum et poetica virtute et argumentorum dignitate gravitateque meliorem castioremque semper evasisse.*"

(22) Horace's "felicity of expression," of which Mr. Elton here makes mention, has been a theme of constant praise among critics. The ancient writers frequently allude to it. Thus Petronius (c. 118), dignifies it with the well-known appellation, "*Horatii curiosa felicitas;*" and Quintilian observes, (*Inst. Orat.* 10. 1.) "*Horatius fere solus legi dignus. Nam et insurgit aliquando et plenus est jucunditatis et gratiae, et variis figuris et verbis felicissime audax.*" The work of Klotzius, "*De felici audacia Horatii,*" may also be consulted with advantage. It is contained in his *Opuscula*, and is reprinted in the Classical Journal, vol. 13, p. 291, seqq. and vol. 15, p. 61. seqq. It must be confessed, however, that much of the praise which has been bestowed on Horace for the quality of style just alluded to, is more justly due to his Greek originals. This subject will be considered in a subsequent chapter. In the mean time it may not be amiss to cite an observation of Addison's in relation to the general character of the style of Horace. "Virgil,

sublimity, seem to be its general character, though the poet sometimes rises to considerable grandeur of sentiment and imagery. In variety and versatility his lyric genius is unrivalled by that of any poet with whom we are acquainted; and there are no marks of inequality, or of inferiority to himself. Whether his Odes be of the moral and philosophical kind; the heroic, the descriptive, or the amatory, the light and the joyous: each separate species would seem to be his peculiar province. His epistles evince a knowledge of the weaknesses of the human heart, which would do honour to a professed philosopher. What Quintilian, and the moderns after him, call the "Art of Poetry," seems to have been only the third epistle of the second book, addressed to the Pisos. The style and manner differ in no respect from the former epistles. The observations are equally desultory, and we meet with the same strokes of satirical humour; which appear unsuitable to a didactic piece. Dr. Hurd, indeed, has discovered the utmost order and connexion in this epistle, which he supposes to contain a complete system of rules for dramatic composition. But Hurd was a pupil of Warburton; and, together with much of his ingenuity, had imbibed also much of the paradox of his master. His commentary, however, is extremely interesting."

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and Horace in his Odes, have run between these two extremes (of vulgar and common phrases on the one hand, and a swelling and unnatural style on the other), and have made their expressions very sublime, but at the same time very natural. And though you take their verse to pieces, and dispose of their words as you please, you still find such glorious metaphors, figures, and epithets, as give it too great a majesty for prose, and look something like the ruin of a noble pile, where you see broken pillars, scattered obelisks, and a magnificence in confusion." *Discourse on Ancient and Modern Learning.* (*Addison's Works. Hurd's edition.*)

TIBURTINE VILLA AND SABINE FARM.

An Inquiry relative to the Tiburtine Villa, and Sabine Farm of Horace, seems a necessary appendage to the biography of that poet. Commentators differ with regard to the villa at Tibur, some making it distinct from, and others identifying it with, his farm among the Sabines;[1] and, what is very remarkable, each appeal in support of their respective positions to the authority of Suetonius. If the words of this writer be regarded as conclusive on this subject, the question is at once decided in favour of the existence of a Tiburtine villa; for, on no principle of correct Latinity, can they be made susceptible of any other interpretation.[2] As, however, other arguments are frequently introduced, a more general view of the matter in controversy may not prove unacceptable.

"The fond attachment of Horace to Tibur," observes Eustace,[3] "unit-

(1) The following passage from Catullus has been cited to prove that villas, in the vicinity of Tibur, sometimes took their names from that town, and sometimes from the territory.

O Funde noster, seu Sabine, seu Tiburs,
Nam te esse Tiburtem autumant quibus non est
Cordi Catullu laedere; at quibus cordi est,
Quovis Sabinum pignore esse contendunt. (44. 1.)

(2) The passage of Suetonius, here alluded to, occurs in his life of Horace, and is as follows: "*Vixit plurimum in suo rure sui Sabini aut Tiburtini.*" By the use of the conjunction *aut*, Suetonius evidently means to speak of *two different things*. It is an acknowledged principle of Latinity, that, if two *opposite* or *different* things be contrasted, *aut* or *vel* must always be used; whereas, if the things be the *same*, and only their *names* different, then *aut* is never employed, but *seu* or *sive*. (*Scheller. Praecep. Styl.* vol. 1. p. 146. *Crombie's Gymnasium*, vol. 1. p. 174.) This principle is fully recognized, as influencing the style of Suetonius, by his latest editor. (*Suetonii Opera. ed. Crusii.* vol. 3. p. 168.)

(3) *Classical Tour.* vol. 2. p. 234. Lond. ed.

ed to the testimony of Suetonius, has induced many antiquaries to imagine, that at some period or other of his life he possessed a little villa in its neighbourhood; and tradition accordingly ennobles a few scattered fragments of walls and arches with the interesting appellation of Horace's villa. The site is indeed worthy of the poet, where, defended by a semicircular range of wooded mountains from every cold blustering wind, he might look down on the playful windings of the Anio below, discover numerous rills gleaming through the thickets as they glided down the opposite bank, enjoy a full view of the splendid mansion of his friend Maecenas rising directly before him, and catch a distant perspective of *Aurea Roma*, of the golden towers of the Capitol soaring majestic on its distant mount. But whatever his wishes might be, it is not probable that his moderate income permitted him to enjoy such a luxurious residence in a place so much frequented, and consequently so very expensive; and indeed the very manner in which those wishes are expressed, seems to imply but slight hopes of ever being able to realize them. "*Tibur*, &c. *sit—utinam*—Unde *si*—Parcae prohibent *iniquae*." If Horace actually possessed a villa there, the wish was unnecessary, as the event lay in his own power. The authority of Suetonius seems indeed positive, but it is possible that the same place may be alluded to under the double appellation of his Sabine or Tiburtine seat. The poet, it is true, often represents himself as *meditating* his compositions while he wandered along the plains and through the groves of Tibur;

> ——— *Circa nemus uvidique*
> *Tiburis ripas operosa parvus*
> *Carmina fingo.*

But as he was probably a frequent companion of Maecenas in his excursions to his villa at Tibur, he may in those lines allude to his solitary rambles and poetical reveries."

To the same effect are the remarks of a more recent traveller. "I see little reason to imagine," observes the writer just alluded to,[4] "that Horace ever had a villa at Tibur; for he was poor, and his Sabine farm was only twelve miles off; and when he resided amidst the beauties of Tibur, it was probably at the country-houses of Maecenas and his other friends."

To these arguments we cannot better reply than in the words of an eminent critic.[5] "The manner in which Horace expresses himself in his odes, convinces me that the house he inhabited near Tibur, was his own

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(4) *Rome in the nineteenth century.* Letter XCI. (vol. 2. p. 403. Am. ed.)

(5) *Dunlop's History of Roman Literature*, vol. 3. p. 206. seqq. Lond. ed. Compare Hardinge's *Memoirs of Rev. Sneyd Davies, D. D.* p. 240. seqq.

property, or at least that he had there a spot which he was entitled to consider his home. He declares that he prefers Tibur to every place in the world. Fatigued with the tumult of Rome, he sighs for its tranquillity, and hopes that it may be the retirement of his old age. He was never so happily inspired as under the shade of the grove of Tiburnus, or beside the cascades of the resounding Albunea. Nor is it likely that a person of the independent character of Horace would have lived so long under the roof of a stranger, on so loved a spot which he could not call his own. The authority too of Suetonius is express in favour of the Tiburtine villa. The most formidable objection to the existence of a Tiburtine villa, is the expression in one of the odes of Horace himself—"Satis beatus *unicis* Sabinis;" from which it has been inferred, that the Sabine farm was his only possession. But, in the first place, it is not known at what time this ode was written; and the Tiburtine villa may have been acquired after the date of its composition. Secondly, in that ode Horace is speaking of pecuniary emolument, and the Sabine farm may have been the sole property he possessed which yielded any revenue; and lastly, the word *unicis* may imply, not that it was his only property, but that the farm was *unique* and excellent beyond all others. The site therefore of the Tiburtine villa may be still viewed by the traveller with all the interest which the recollection of Horace inspires."

The remarks of the same writer on the scenery of this part of Italy are too interesting to be omitted. "The ancient Tibur, (now *Tivoli*) was considered by the Romans as one of their most delightful retreats. It lay about sixteen miles eastward from Rome, and was situated on an eminence which rose on the skirts of the Appenines. The climate was the most salubrious in Italy. Its soil supplied in abundance all the luxuries of life, and the scenery was that of Switzerland, lighted up by a southern sun. 'The hill of Tivoli,' says Forsyth,[6] 'is all over picture. The town, the villas, the ruins, the rocks, the cascades, in the foreground; the Sabine hills, the three Monticelli, Soracte, Frescati, the Campagna, and Rome in the distance: these form a succession of landscapes superior, in the delight produced, to the richest cabinet of Claudes. Tivoli cannot be described: no true portrait of it exists—all views alter it, and are poetical translations of the matchless original.' But the chief pride and ornament of Tibur were the windings and falls of the Anio, (now *Teverone*,) which runs close to the town, and renders it cool and moist. This river having meandered from its source amid the vales of Sabina, glides gently through Tivoli, till, coming to the brink of a rock, it precipitates itself in one mass down the steep; and then, boiling for an instant in its narrow

(6) *Remarks during an Excursion in Italy*, p. 275.

channel, rushes headlong through a chasm in the rock into the caverns below. One of these caves is called the Grotto of Neptune. The other, lower down, is termed the Siren's Grotto, into which the torrent pours with tremendous impetuosity and a deafening noise. A beautiful temple crowns the rock which hangs over these caverns. It is commonly supposed to have been dedicated to the Tiburtine Sibyll, called Albunea; and from its vicinity to the waterfalls, has been styled by Horace, *Domus Albuneae resonantis*."[7]

"The town of Tibur lies on the left bank of the Anio, and on the opposite side from that where the remains of the Horatian villa are yet shown to strangers. After crossing the river, and descending along the banks for a short distance, the traveller approaches the

Rura, nemusque sacrum, dilectaque jugera Musis.[8]

The path, as he advances, becomes shaded with olives, and oaks, and laurels, and vines; the shoots perhaps of those trees which formed the "Tiburni Lucus." Emerging from this grove, he reaches the little convent of St. Antony, built on the site and ruins of the villa of Horace. It probably had not been an extensive domain, as the house stood on the narrow ridge of a hillock. It was situated at a bend of the river, and commanded a full view of the waterfalls. A garden or orchard of a few acres (*uda mobilibus pomaria rivis*) was laid out in terraces between the villa and river.[9] The magnificent and vast domains of the poet's friend, Quintilius Varus, which adjoined his own, embellished the scenery to the west. The villa was protected by the Sabine hills from the northern blast, while on the opposite side of the river rose the town of Tibur and the palace of Maecenas."

"I have mentioned the doubts that are entertained by some writers whether Horace possessed any villa at Tibur; but there can be no question that he had a farm in the valley which was called Ustica from a mountain of that name. This "ridens angulus," which possessed sufficient attraction sometimes to draw Horace from the luxuries of Rome, and the splendid villas of Tibur, was situated about twelve miles north-

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(7) "Some travellers, but I think erroneously, suppose that the *Domus Albuneae resonantis* was in the neighbourhood of the *Aque Albule*—sulphureous lakes, or now rather pools, close to the Via Tiburtina leading from Rome to Tibur;—(Forsyth's *Remarks on Italy*, p. 270.) and it is said that, in consequence of the hollow ground in the vicinity returning an echo to footsteps, the spot obtained from Horace the epithet of *resonantis*. (*Spence's Polymetis*)." *Vid.* Explanatory Notes on *Carm.* 1. 7. 12.

(8) *Martial.* Lib. 1. 13.

(9) *Castellan, Lettres sur l'Italie.* T. 2. p. 120.

east from that town, among the Sabine hills, and at the eastern extremity of the ancient Sabine territory. The road to it was by the Valerian way, which was a continuation of the Tiburtine; and by this route Horace must have travelled when proceeding from Tibur to his Sabine farm. On first leaving Tibur, the Via Valeria is skirted by the beautiful Monte Catillo on the left; and it has the Anio on the right, the whole way to the town of Varia, (now *Vico-Varo*,) mentioned by Horace as the chief neighbouring municipality, where representatives from the contiguous villages were accustomed to assemble—

Quinque bonos solitum Variam demittere patres.

From Varia the road proceeds about two miles along the bold and picturesque banks of the Anio. The path that leads to Horace's villa turns to the left of the Valerian way; and, leaving on the right the chill village of Mandela, (*rugosus frigore pagus*,) it enters the delicious valley of Ustica, which gave a name to Horace's house and lands. This dale is bounded by the most beautiful hills, and watered by the Digentia, the favourite stream of Horace—

Me quoties reficit gelidus Digentia rivus, &c.

The road passes the Fanum Vacunae,[10] (now *Rocca Giovane*,) whence the poet dated one of his philosophical epistles, and runs along the foot of Mons Lucretilis, which sheltered the valley to the west and south. Arcadia itself could scarcely have exhibited more beautiful scenes, or opened more delightful recesses than this mountain unfolded; so that Lucretilis, without being indebted to poetical exaggeration, might easily be supposed to have attracted the attention of the rural divinities, and allured them to its delicious wilderness."

'About a mile and a half beyond Rocca Giovane,' says Eustace, 'we turned up a pathway, and, crossing a vineyard, found ourselves on the spot where Horace's villa is supposed to have stood. It was built of a beautiful white stone from Tibur; but a part of a wall rising in the middle of brambles, some mosaic pavements, and the fragments of a column, are the only traces which now remain of the poet's mansion. It probably was neither remarkable for its size nor decorations: neatness and convenience it must have possessed. Its situation is extremely beautiful: placed in a little plain, or valley, in the windings of mount Lucretilis, it is sheltered on the north side by hills rising gradually, but boldly; while, towards

(10) *Plin. H. N.* 3. 12.

the south, a long hillock, covered with a grove, protects it from the scorching blasts of that quarter. Being open to the east and west, it gives a full view of Rocca Giovane on one side; on the other, two towns, the nearest of which is Digentia, the farthest Civitella, perched each on the pointed summit of a hill, present themselves to view. Below, and forming a sort of basis to these eminences, Ustica, speckled and spangled with little shining rocks, stretches its recumbent form. Behind the house, a path, leading through a grove of olives and rows of vines, conducts to an abundant rill, descending from Fonte Bello, (perhaps anciently Bandusia,[11]) a fountain in the highest regions of the mountain. It is collected in its fall from an artificial cascade into a sort of basin, whence it escapes, pours down the hill, and glides through the valley, under the name of Digentia, now *Licenza*. This rill, if I may judge by its freshness, still possesses the good qualities which Horace ascribed to it. I must indeed here observe, that the whole tract of country which we have just traversed, corresponds in every particular with the description which Horace gave of it, two thousand years ago. Not only the grand and characteristic features, the continued chain of mountains, the shady valley, the winding dell, the abundant fountain, the savage rocks, features which a general convulsion of nature only can totally efface; not these alone remain, but the less and more perishable beauties, the little rills, the moss-lined stones, the fragrant groves, the arbutus half concealed in the thicket, the oak and the ilex suspended over the grotto. These meet the traveller at every turn, and rise around him as so many monuments of the judgment and accuracy of the poet, who alludes to all of these beauties in some part of his works, and to many of them in the delightful description which he gives of his farm to Quintius.'

"At this farm Horace had both vineyards and plantations of olives;[12] but herbs and pulse[13] seem to have been its chief produce. It also maintained considerable flocks of goats, which browsed on the arbutus and thyme, with which the neighbouring forests abounded.[14] Horace had on the farm a *villicus*, or grieve, with eight slaves; and five families resided on it.[15] He had here a stock of wine, thirteen or fourteen years old, and much superior to what he drank at Rome.[16] Here, too, he possessed a library of well-selected books, consisting chiefly of the works of the Greek philosophers and comic poets.[17] In this retirement he composed many of his satires;[18] he frequently employed himself in the labours of agriculture, or offered sacrifices to the rural divinities. At leisure hours he slumbered

(11) *Vid. Carm.* 3. 13. Explanatory notes. (12) *Epist.* 1. 8. (13) *Epist.* 1. 14.
(14.) *Carm.* 1. 17. (15) *Epist.* 1. 14. (16) *Carm.* 3. 8. (17) *Serm.* 2. 3.
(18) *Serm.* 2. 6. (19) *Epist.* 1. 14.

on the grassy banks of a stream,[19] sauntered in the woods, or mused amid the ruins of a mouldering temple, while all the neighbouring rocks and valleys resounded to the harmonious pipe of the shepherd."

"Though now, the naked scene around,
The signs of bigot power be spread;
No trace of former grandeur found,
No classic villa rears its head;
And thine hath met the vulgar lot,
With scarce a stone to mark its spot;
Yet fancy, to the ardent view,
Can raise the modest pile anew,
And point where Pan, thy favoured flocks to keep,
Left at thy potent call his loved Lycean steep.

There gold or ivory, richly wrought,
Luxurious eyes might seek in vain;
No beams from farthest Afric brought,
Hymettian columns there sustain;
Nor Chian wines, nor Persian nard,
Could tempt the philosophic bard:
Calm leisure, books, and balmy rest,
Were the rich treasures there possessed.
And sweet oblivion of corroding care,
Evenings of genuine joy, and feasts of gods, were there."[20]

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(20) *Poetical tour.*

PASSAGES OF HORACE,

IN WHICH HE ALLUDES TO THE EVENTS OF HIS OWN LIFE.

1. *Place of nativity.* (*Serm.* 2. 1. 34. seqq.)

——— Sequor hunc, Lucanus an Appulus, anceps;
Nam Venusinus arat finem sub utrumque,———

2. *Condition of his father.* (*Serm.* 1. 6. 45. seqq.)

Nunc ad me redeo, libertino patre natum,
Quem rodunt omnes libertino patre natum;

3. *His early education.* (*Serm.* 1. 6. 71. seqq.)

Causa fuit pater his, qui macro pauper agello
Noluit in Flavî ludum me mittere, magni
Quo pueri magnis e centurionibus orti,
Laevo suspensi loculos tabulamque lacerto,
Ibant octonis referentes Idibus aera;
Sed puerum est ausus Romam portare, docendum
Artes, quas doceat quivis eques atque senator
Semet prognatos. Vestem servosque sequentes,
In magno ut populo, si qui vidisset, avita
Ex re praeberi sumtus mihi crederet illos.
Ipse mihi custos incorruptissimus omnes
Circum doctores aderat. Quid multa? pudicum,
Qui primus virtutis honos, servavit ab omni
Non solum facto, verum opprobrio quoque turpi,
Nec timuit, sibi ne vitio quis verteret olim,
Si praeco parvas, aut, ut fuit ipse, coactor
Mercedes sequerer;———

4. *His early studies at Rome and Athens.* (*Epist.* 2. 2. 41. seqq.)

Romae nutriri mihi contigit, atque doceri,
Iratus Graiis quantum nocuisset Achilles:
Adjecere bonae paulo plus artis Athenae;
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi quaerere verum.

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5. *His engaging in political affairs.* (*Ibid. v.* 48. seqq.)

Dura sed emovere loco me tempora grato;
Civilisque rudem belli tulit aestus in arma,
Caesaris Augusti non responsura lacertis.

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6. *The defeat at Philippi, his flight and loss of his shield.* (*Carm.* 2. 7. 9. *seqq.*)

Tecum Philippos et celerem fugam
Sensi, relicta non bene parmula;
Quum fracta Virtus, et minaces
Turpe solum tetigere mento.

Sed me per hostes Mercurius celer
Denso paventem sustulit aëre.

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7. *His flight at Philippi again alluded to: his return to Rome, and impoverished condition.* (*Epist.* 2. 2. 49. seqq.)

Unde simul primum me dimisere Philippi,
Decisis humilem pennis, inopemque paterni
Et laris et fundi, paupertas impulit audax
Ut versus facerem:

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8. *His introduction to, and subsequent intimacy with, Maecenas.* (*Serm.* 1. 6. 54. seqq.)

Nulla etenim tibi me fors obtulit; optimus olim
Virgilius, post hunc Varius, dixere quid essem.
Ut veni coram, singultim pauca locutus,
Infans namque pudor prohibebat plura profari,

Non ego me claro natum patre, non ego circum
Me Satureiano vectari rura caballo,
Sed quod eram, narro: respondes, ut tuus est mos,
Pauca: abeo: et revocas nono post mense, jubesque
Esse in amicorum numero. Magnum hoc ego duco,
Quod placui tibi, qui turpi secernis honestum,
Non patre praeclaro, sed vita et pectore puro.

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9. *His friendship with Plotius, Varius, and Virgil.* (*Serm.* 1. 5. 39. seqq.)

Postera lux oritur multo gratissima, namque
Plotius et Varius, Sinuessae, Virgiliusque
Occurrunt, animae, quales neque candidiores
Terra tulit, neque queis me sit devinctior alter.
O qui complexus et gaudia quanta fuerunt!
Nil ego contulerim jucundo sanus amico.

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10. *His manner of life in the city.* (*Serm.* 1. 6. 111. seqq.)

——————— Quacumque libido est,
Incedo solus; percontor, quanti olus ac far;
Fallacem circum vespertinumque pererro
Saepe forum; adsisto divinis; inde domum me
Ad porri et ciceris refero, laganique catinum.
Coena ministratur pueris tribus, et lapis albus
Pocula cum cyatho duo sustinet; adstat echinus
Vilis, cum patera guttus, Campana supellex.
Deinde eo dormitum, non sollicitus, mihi quod cras
Surgendum sit mane, obeundus Marsya, qui se
Vultum ferre negat Noviorum posse minoris.
Ad quartam jaceo; post hanc vagor, aut ego, lecto
Aut scripto quod me tacitum juvet, ungor olivo,
Non quo fraudatis immundus Natta lucernis.
Ast ubi me fessum sol acrior ire lavatum
Admonuit, fugio campum lusumque trigonem.
Pransus non avide, quantum interpellet inani
Ventre diem durare, domesticus otior. Haec est
Vita solutorum misera ambitione gravique.
His me consolor victurum suavius ac si
Quaestor avus, pater atque mens patruusque fuisset.

18. *His life endangered by the falling of a tree.* (*Carm.* 2. 17. 27. seqq.)

Me truncus illapsus cerebro
Sustulerat, nisi Faunus ictum
Dextra levasset, Mercurialium
Custos virorum. ———

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19. *The first who introduced the Iambic measure into the Latin tongue.* (*Epist.* 1, 19. 23.)

——— Parios ego primus iambos
Ostendi Latio, numeros animosque secutus
Archilochi, non res et agentia verba Lycamben.

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20. *His resolve not to survive the loss of Maecenas.* (*Carm.* 2. 17. 5. seqq.)

Ah! te meae si partem animae rapit
Maturior vis, quid moror altera?
Nec carus aeque, nec superstes
Integer. Ille dies utramque
Ducet ruinam. Non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Utcunque praecedes, supremum
Carpere iter comites parati.

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21. *His presage of future fame.* (*Carm.* 3. 30. 6. seqq.)

Exegi monumentum aere perennius,
Regalique situ pyramidum altius;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series et fuga temporum.
Non omnis moriar! multaque pars mei
Vitabit Libitinam. Usque ego postera
Crescam laude recens, dum Capitolium
Scandet cum tacita virgine pontifex. &c.

PASSAGES OF THE ANCIENT WRITERS,

IN WHICH MENTION IS MADE OF THE POET HORACE.

Ovid. Trist. 4. 10. 49. seqq.

Et tenuit nostras numerosus Horatius aures
Dum ferit Ausonia carmina culta lyra.

Petronius. c. 118.

Caeterum neque generosior spiritus vanitatem amat, neque concipere aut edere partum mens potest, nisi ingenti flumine litterarum inundata. Effugiendum est ab omni verborum, ut ita dicam, vilitate et sumendae voces a plebe submotae, ut fiat

Odi profanum vulgus et arceo.

Praeterea curandum est, ne sententiae emineant extra corpus orationis expressae ; sed intecto vestibus colore niteant. Homerus testis, et Lyrici, Romanusque Virgilius, et Horatii curiosa felicitas.

Juvenal. Sat. 7. 53. seqq.

Sed vatem egregium, cui non sit publica vena,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum, aptusque bibendis
Fontibus Aonidum : neque enim cantare sub antro
Pierio, thyrsumve potest contingere moesta
Paupertas atque aeris inops, quo nocte dieque
Corpus eget : satur est, cum dicit Horatius Evoe !

Persius. 1. 116. seqq.

Omne vafer vitium ridenti Flaccus amico
Tangit et admissus circum praecordia ludit,
Callidus excusso populum suspendere naso.

Salei. Bassus ad Pis. 227. seqq.
(Wernsd. Poet. Min. 4. 276.)

——————— Maecenas alta Thoantis
Eruit, et populis ostendit nomina Graiis,
Carmina Romanis etiam resonantia chordis
Ausoniamque chelyn gracilis patefecit Horati.

Quintilianus. Inst. Or. 1. 8.

Utiles Tragoedi: alunt et Lyrici; si tamen in his non auctores modo, sed etiam partes operis elegeris. Nam et Graeci licenter multa, et Horatium in quibusdam nolim interpretari.

Idem. L. 10. c. 1.

Multo est tersior (Lucilio) ac purus magis Horatius, et ad notandos homines in mores praecipuus. *Et paullo post:* Iambus non sane a Romanis celebratus est, ut proprium opus; a quibusdam interpositus: cujus acerbitas in Catullo, Bibaculo, Horatio; quanquam illi epodos intervenire non reperiatur. At Lyricorum idem Horatius fere solus legi dignus. Nam et insurgit aliquando et plenus est jucunditatis et gratiae et variis figuris et verbis felicissime audax.

Auctor de Caussis corr. Eloqu. c. 20.

Exigitur enim jam ab oratore etiam poeticus decor, non Atilii aut Pacuvii veterno inquinatus, sed ex Horatii et Virgilii et Lucani sacrario prolatus. Horum igitur auribus et judiciis obtemperans nostrorum oratorum aetas, pulchrior et ornatior extitit.

Ausonius. Eidyll. 4. 56. seqq.

Te praeeunte, nepos, modulata poemata Flacci
Altisonumque iterum fas est didicisse Maronem.

Sidonius Apollin. Ep. 8. 11. seqq.

——— stylus aut Maronianus
Aut quo tu Latium beas, Horati,
Alcaeo potior Lyristes ipso.

Idem. ibid. (p. 226. Sirmond.)

In Lyricis Flaccum secutus nunc ferebatur in Iambico citus, nunc in Choriambico gravis, nunc in Alcaico flexuosus, nunc in Sapphico inflatus.

Idem in praef. Panegyr. Jul. Val. Majorano dicti.

Et tibi, Flacce, acies Bruti Cassiique secuto
Carminis est auctor, qui fuit et veniae.

Idem L. 9. ep. 13. ad Tonantium.

Sed tu per Calabri tramitis aggerem
Vis ut nostra dehinc cursitet orbita
Qua Flaccus lyricos Pindaricum ad melos
Frenis flexit equos plectri potentibus,
Dum metro quatitur Chorda Glyconio,
Nec non Alcaico vel Pherecratio
Juncto Lesbiaco, sive Anapaestico.

Idem. Carm. 9. 5. seqq.

Non quod per Satiras, Epistolarum
Sermonumque sales, novumque Epodon
Libros carminis ac Poeticam artem
Phoebi laudibus et vagae Dianae
Conscriptis voluit sonare Flaccus.

Idem. Carm. 23. 450. seqq.

At si dicat Epos metrumque rhythmis
Flectat commaticis tonante plectro,
Mordacem faciat silere Flaccum.
Quamvis post Satiras Lyramque tendat
Ille ad Pindaricum volare cygnum.

CHRONOLOGICAL ARRANGEMENT

OF THE WORKS OF HORACE.

THE order of time in which Horace gave his several productions to the world has never been clearly ascertained. Suetonius, in his life of the poet, informs us that the fourth book of Odes was added, after a long interval of time, to the first three books, by order of Augustus. Beyond this we find nothing in the ancient writers that has a bearing upon the present inquiry. Commentators consequently have assumed the privilege of advancing different theories. Most of them agree that the first three books of Odes were published together, but they differ as to the period when this publication took place, and also with respect to the interval that elapsed between the appearance of the first three books, and that of the fourth. Bentley, however, maintains that the first three books of Odes were put forth separately, and one after the other. He endeavours also to ascertain the periods when each of the productions of Horace was composed, and he lays down the following chronological scheme :

TITLE OF HIS WORKS.	A. U. C.	AGE OF HORACE.
First book of the Satires	714. 715. 716.	26. 27. 28.
	Interval of three years.	
Second book of the Satires	719. 720. 721.	31. 32. 33.
Epodes	722. 723.	34. 35.
First book of the Odes	724. 725. 726.	36. 37. 38.
	Interval of two years.	
Second book of the Odes	728. 729.	40. 41.
Third book of the Odes	730. 731.	42. 43.
	Interval of three years.	
First book of the Epistles	734. 735.	46. 47.
	Interval of two years.	
Fourth book of the Odes, and Carmen Saeculare	737. 738. 739.	49. 50. 51.
Second book of the Epistles, and the Art of Poetry . .	739.	51*

* Bentley merely says, that the second book of the Epistles, and the Art of Poetry, were

This arrangement of Bentley's has received the decided commendation of Gesner, who remarks, (*Praef. ad Hor.*) "Sed operae pretium est, h. e. studiosis Horatii, qui Bentleianum exemplar ad manus non habent, accommodatum, poni post hanc praefationem locum integrum ex praefatione viri magni, quo tempora librorum Horatii ordinat, de quo hoc certe confirmare possum, me, dum recenseo singulas Eclogas, diligenter attendisse, si quid esset Bentleianis temporum rationibus adversum, nec deprehendisse quidquam, quod momentum aliquod ad eam evertendam haberet, licet quibusdam Eclogis non improbabili ratione forte tempus etiam aliud, recentius praesertim, possit adscribi. De saeculari carmine suo loco satis dictum, et laudatum ingenium Sanadoni. Possit aliquis drama velut quoddam non absimile contexere ex iis, quae in Canidiam scripta sunt, si jungat *Serm.* 1. 8. *Epod.* 5. 17. 17. denique *Carm.* 1. 16. qui ipse ordo ex argumento elucens pulchre Bentleianam de temporibus hypothesin confirmat."

Vanderbourg, however, has not hesitated to attack this arrangement of Bentley's, and we think, in part at least, with good success. According to this critic, it is absurd to suppose that a poet would write during some years nothing but satires, during others nothing but odes, then epistles, then odes again, &c. He ascribes Bentley's mistake to his not having distinguished between the time when a work is written, and when it is given to the world. Vanderbourg thinks that the first two books of the odes contain pieces composed between the years 715 and 733, A. U. C. He considers it impossible to refer their publications to an earlier period than 733. Three odes, it is true, in the third book, are anterior to this year; but Horace had his reasons for not placing them in the first or second. This third book he makes to contain no ode whose date is subsequent to A. U. C. 735, whence we may reasonably conclude that it was published in 735 or 736; the more too, as no ode of the fourth book appears anterior to 736. All the odes, whose dates are certain, fall between 736 and 743. This latter collection, therefore, must have been published either in 743, or shortly after, since Horace died in 746.

With regard to the Carmen Saeculare, no doubt can prevail in relation to its date. The ancient scholiasts and Censorinus inform us that it was

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Horace's last productions, without fixing the year when they appeared. ("*Postrema* Artem Poeticam, et Epistolarum librum alterum, *anni incertis.*") In his commentary, however, on the Art of Poetry (v. 387.) he states that the letter of Cicero to M. Marius, which is the first of the seventh book, was written forty years after the Art of Poetry. Now this letter was written A. U. C. 699. and consequently the Art of Poetry must have appeared in A. U. C. 739. Such is the calculation of Reis who is cited by Morgenstern in his treatise, "De Satirae atque Epistolae Horatianae discrimine." Lips. 1801. 4to. *vid. Schoell. Littérature Romaine*, vol. 1. p. 316.

sung at the Saecular Games, celebrated by Augustus A. U. C. 737, when Horace was in his 48th year.

As respects the book of epodes, Vanderbourg labours strenuously to prove that it was not published during the lifetime of Horace, but consists of various fugitive pieces, written by the poet in his earlier years, and only collected after his decease. His arguments rest in a great measure upon an erroneous etymology of the term epode, which will be considered in a subsequent part of the volume.* In the mean time it will be sufficient to state that Bentley's theory, in relation to the date of the *epodes*, remains completely unshaken.

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* *Vid.* Prefatory remarks on the Epodes, in the explanatory notes.

ORIGINALITY OF HORACE.

As a lyric poet, Horace does not present very strong claims to the praise of originality. Selecting for his models the lyric bards of Grèece, and becoming deeply imbued with their spirit, not only the sentiments, but even the very phrases and words, of a large number of his odes, bear the evident impress of a Grecian original. Much too of his "*curiosa verborum felicitas*" may be traced directly to the compositions of Alcaeus, Pindar, and Sappho; and even the works of Homer, and of the great tragedians, have contributed no mean portion of his choicest expressions. It may not prove uninteresting to adduce some of the more striking examples of this imitation: for, although it has been well observed that nothing can be more injurious to the effect of lyric verse, than to be able to point out, with critical accuracy, where the poet borrows, and where he follows the impulse of his own feelings, still it has been equally well remarked, that it furnishes the best proof of Horace's genius to find him, notwithstanding this disadvantage, commanding the sympathy and eliciting the praises of posterity.

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1. *General Imitations from the Greek.*

Maecenas atavis edite regibus,
O et praesidium et dulce decus meum, &c. (*Carm.* 1. 1. *seqq.*)

Ἀελλοπόδων μὲν τινας εὐφραί-
νουσιν ἵππων τιμαὶ καὶ στέφανοι·
τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτά·
τέρπεται δὲ καί τις 'επ' οἶδμ' ἅλιον
ναῒ θοᾷ σῶς διαστείχων.[1]

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(1) *Pind. Fragm.* We have followed the reading and arrangement of Schneider. Boeckh gives εὐφραινοῖσιν and διαστείζων, and adopts a different metrical form for the verses. *Vid. Pind. Op. ed. Boeckh.* vol. 2. pt. 2. p. 675.

Σκεύδει δ' ἄλλοθεν ἄλλος· ὁ μὲν κατὰ πόντον ἀλᾶται
ἐν νηυσὶν χρήζων οἴκαδε πέρδος ἄγειν
ἰχθυόεντ', ἀνέμοισι φορεύμενος ἀργαλέοισι,
φειδωλὴν ψυχῆς οὐδεμίην θέμενος.
ἄλλος, γῆν τέμνων πολυδένδρεον, εἰς ἐνιαυτὸν
λατρεύει· τοῖσιν καμπύλ' ἄροτρα μέλει·
ἄλλος Ἀθηναίης τε καὶ Ἡφαίστου πολυτέχνεω
ἔργα δαεὶς χειροῖν ξυλλέγεται βίοτον·
ἄλλος Ὀλυμπιάδων Μουσῶν πάρα δῶρα διδάχθη
ἱμερτῆς σοφίης μέτρον ἐπιστάμενος.[2]

Sic te diva, potens Cypri,
Sic fratres Helenae, lucida sidera, &c. (*Carm.* 1. 3. seqq.)

Ἅ ναῦς ἃ τὸ μέσον φίγγος ἐμὶν τὸ γλυκὺ τᾶς ζοᾶς
ἀπάξας, ποτὶ τὸν Ζανὸς ἱκνεῦμαι λιμενοσκόπον.[3]

Jam te premet nox, fabulaeque Manes,
Et domus exilis Plutonia: quo simul mearis,
Nec regna vini sortiere talis, &c. (*Carm.* 1. 4. 24. seqq.)

Καταθανοῖσα δὲ κεῖσ' οὐδέποτα μναμοσύνα σέθεν
ἔσσετ' οὐδέποτ' εἰς ὕστερον. οὐ γὰρ πεδέχεις βερόδων
τῶν ἐκ Πιερίας. ἀλλ' ἀφανὴς κἠν Ἀΐδα δόμοις
φοιτάσεις πεδ' ἀμαυρῶν νεκύων ἐκπεποταμένα.[4]

Vides, ut alta stet nive candidum
Soracte, nec jam sustineant onus
Silvae laborantes, geluque
Flumina constiterint acuto?

Dissolve frigus, ligna super foco
Large reponens; atque benignius
Deprome quadrimum Sabina,
O Thaliarche, merum diota. (*Carm.* 1. 9. seqq.)

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2. *Solon. fragm.* 6. 43. *Poet. Min. Gr. ed. Geisford*, vol. 1. p. 333.
3. *Callim. fragm.* 114. *ed. Blomfield*, p. 234.
4. *Sapph. fragm.* 11. *Mus. Crit.* vol. 1. p. 13. A different reading of this fragment is given by Brunck. *Anal.* 1. 57.

Ὕει μὲν ὁ Σδεὺς, ἐκ δ' ὀρανῶ μέγας
χειμών· πεπάγασιν δ' ὐδάτων ῥοαί.

. . . . . .

. . . . . .

Κάββαλλε τὸν χειμῶν', ἐπὶ μὲν τιθεὶς
πῦρ, ἐν δὲ κίρναις Ϝοῖνον ἀφειδέως
μελιχρόν· αὖταρ ἀμπὶ κόρσᾳ
μαλθακὸν ἀμπι[τίθει] γνάφαλλον.[5]

Mercuri, facunde nepos Atlantis, &c. (*Carm.* 1. 10.)

Χαῖρε, Κυλλάνας ὁ μέδεις· τὲ γάρ μοι — [6]

Quem virum aut heroa lyra vel acri
Tibia sumis celebrare, Clio?
Quem deum? cujus recinet jocosa
Nomen imago, &c. (*Carm.* 1. 12. *seqq.*)

Ἀναξιφόρμιγγες ὕμνοι
τίνα θεὸν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν;[7]

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5. *Alcaei. fragm. apud Athen.* 10. 8. p. 430. a.—Vol. 4. p. 73. *ed. Schweigh.* We have followed the readings given in the *Mus. Crit.* vol. 1. p. 423. A portion of the 13th epode appears to have been imitated from this same source, and hence Grotefend has attempted to complete the first stanza, by referring back to the Latin, as follows:

πόντος δὲ νῦν, βαθεῖα θ' ὕλα
Θραϊκίῳ βορέᾳ βρέμονται.

In the last line of the second stanza, τίθει is supplied on conjecture by Rutgersius (*ad Horat. Carm.* 1. 9.) Grotefend suggests βαλὼν.

(6) *Alcaei fragm.* According to the scholiast on Hephaestion, this fragment appears to have been a part of the second ode of the first book of Alcaeus's productions. Porphyrion, in his scholia on the 10th ode of the first book of Horace, makes this last an express copy of the Greek original, observing, at the commencement of his annotations, "*Hymnus est in Mercurium ab Alcaeo lyrico poeta;*" and a little after, in commenting on the words "*Te boves olim nisi reddidisses,*" &c. he remarks, "*Fabula autem haec ab Alcaeo ficta.*" Pausanias alludes to this ode of Alcaeus, in the following words: Βουσὶ γὰρ χαίρειν μάλιστα Ἀπόλλωνα Ἀλκαῖός τε ἐδήλωσεν ἐν ὕμνῳ τῷ ἐς Ἑρμῆν γράψας, ὡς ὁ Ἑρμῆς βοῦς ὑφέλοιτο τοῦ Ἀπόλλωνος. *Pausan.* 7. 20. *ed. Siebelis.*—*Vid Mus. Crit.* vol. 1. p. 434.

(7) *Pindar. Ol.* 2. *init. ed. Boeckh.* Porphyrion alludes to this imitation on the part of Horace, in his scholia. "*Haec a Pindaro sumpsit*" are his words. Independent of the praise

O navis, referunt in mare te novi
Fluctus ! O quid agis ? fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus ?

Et malus celeri saucius Africo
Antennaeque gemunt : ac sine funibus
Vix durare carinae
Possunt imperiosius

Aequor.————————(*Carm.* 1. 14. *seqq.*)

. . . . . .

Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται,
Τὸ δ' ἔνθεν· ἄμμες δ' ἀν τὸ μέσσον
ναῒ φορήμεθα σὺν μελαίνᾳ,

Χειμῶνι μοχθεῦντες μεγάλῳ κάλων·
πὰρ μὲν γὰρ ἄντλος ἱστοπέδαν ἔχει,
λαῖφος δὲ τᾶν ζάδηλον ἤδη,
καὶ λακίδες μεγάλαι κατ' αὐτό

Χαλᾶσι δ' ἄγκυραι . . . . . [8]

Pastor quum traheret per freta navibus
Idaeis Helenen perfidus hospitam, &c. (*Carm.* 1. 15. *seqq.*)[9]

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of originality, Pindar also deserves that of superior arrangement, in commencing with deity and ending with man. Hence Philo remarks, (vol. 2. p. 404.) "Ἔπειτα φρονήματος ὑπόκλεως ἄλογον γενόμενος πᾶς ἀλαζὼν οὔτε ἄνδρα οὔτε ἡμίθεον μᾶλλον ἢ δαίμονα κατὰ τὸν Πινδαρον ὑπολαμβάνων ἑαυτόν." Boeckh prefers the reading ἡμίθεον, ἀλλ' ὅλον δαίμονα, which makes the passage stronger and more apposite.

(8) *Alcaei fragm. Mus. Crit.* vol. 1 p. 423. Blomfield reads κάλων in preference to κοίλῳ, which is suggested by Valckenaer (*Animadv. ad Ammon.* p. 114.) but violates the metre. Κάλως is made by the first named critic, on the authority of Hesychius, to signify "*funes quibus antennae sursum ac deorsum moventur.*"

(9) Porphyrion, in his scholia, states expressly that this ode was imitated from Bacchylides: "*Bacchylidem imitatur ; nam ut ille Cassandram facit vaticinari futura belli Trojani, ita hic Proteum,*" where we must read *Nereum* instead of *Proteum*. To the same effect is the authority of Lutatius (*ad. Stat. Theb.* 7. 330.) "*Ithone* (read *Itone*, from the Greek form Ἰτώνη,) *civitas Boeotiae est. Hinc Bacchylides Minervam Ithoniam dixit, et Alaloomenen ipsam significat, quem imitatus est Horatius in illa ode, in qua Proteus* (read *Nereus*) *Trojae futurum naufragii excidium.*"

O matre pulchra filia pulchrior,
Quem criminosis cunque voles modum, &c. (*Carm.* 1. 16, *seqq.*)[10]

Nullam, Vare, sacra vite prius severis arborem. (*Carm.* 1. 18. *seqq.*)

Μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω.[11]

Vitas hinnuleo me similis, Chlöe,
Quaerenti pavidam montibus aviis
Matrem, non sine vano
Aurarum et siluae metu. (*Carm.* 1. 23. *seqq.*)

Ἅτε νεβρὸν νεοθηλέα γαλαθηνὸν, ὃς ἐν ὕλῃ
Κεροέσσης ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη.[12]

O Venus, regina Gnidi Paphique,
Sperne dilectam Cypron, &c. (*Carm.* 1. 30. *seqq.*)

Κύπρον ἱμερτὰν λιποῖσα καὶ Πάφον περιῤῥύταν —[13]

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(10) Acron, in his scholia, maintains that Horace in this Palinodia imitates Stesichorus, who, having lost his sight as a punishment for an injurious ode against Helen, made subsequently a full recantation, and was cured of his blindness. Plato introduces the commencement of the Palinodia of Stesichorus, in his Phaedrus (*Op.* vol. 1. p. 33. *ed. Bekker.*—vol. 10. p. 313. *ed. Bip.*) as follows:

Οὐκ ἔστ' ἔτυμος ὁ λόγος οὗτος, οὐδ' ἔβας
ἐν νηυσὶν ἐϋσέλμοις, οὐδ' ἵκεο Πέργαμα
Τροίας. ——————————

The metrical arrangement is H. Stephens' (*Carm. Lyr.* p. 441.) In the Bibliotheca of Photius (vol. 1. p. 133. *ed. Bekker*) the same story is given on the authority of Conon; but in another part of the same work (vol. 1. p. 149.) Stesichorus is said to have attacked in verse a *Sicilian* female named Helen, and not the daughter of Leda. This discrepancy in the narrative, however, does not at all affect the truth of Horace's having imitated a Palinodia of the Grecian poet's.

(11) *Alcaei fragm. apud Athen.* 10. 8. p. 430. c.—Vol. 4 p. 75. *ed. Schweigh.* This is the only line that remains of the piece, but, from the close resemblance which the first line of the Latin ode bears to it, we may fairly conclude that the latter was a copy throughout.

(12) This is commonly considered as a fragment of Anacreon (*Vid. Anacr. Carm. ed. Fischer.* p. 352. *fragm.* κά.) We have adopted the reading and arrangement of Bentley, who makes two galliambic lines.

(13) *Alcman. fragm, H. Steph. Carm. Lyr.* p. 628.

Ὦ ναῦ, παυδαμάτωρ Ἔρως,
ᾧ Νύμφαι κυανώπιδες,
πορφυρέη τ' Ἀφροδίτη,
χρυσῷ δὴ εἴκασμένη
συμπαίζουσιν ——
γοηοῦμαί σε σὺ δ' εὐμενὴς
ἔλθ' ἡμῖν κεχαρισμένης δ'
εὐχωλῆς ἐπάκουσον.[14]

Quid dedicatum poscit Apollinem
Vates? quid orat, de patera novum
Fundens liquorem? &c. (*Carm.* 1. 31. *seqq.*)

Τί δ' ἔρδων, φίλος σοί τε,
καρτεροβρόντα Κρονίδα,
φίλος δὲ Μοίσαις, Εὐθυμία τε
μέλων εἴην, τοῦτ' αἴτημί σε.[15]

O diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos: &c. (*Carm.* 1. 35. *seqq.*)

Λίσσομαι, παῖ Ζηνὸς Ἐλευθερίου,
Ἱμέραν εὐρυσθενῆ ἀμφιπόλει, Σάτειρα Τύχα.
τὶν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ
νᾶες, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι
κἀγοραὶ βουλαφόροι. αἶ γε μὲν ἀνδρῶν
πόλλ' ἄνω, τὸ δ' αὖ κάτω ψεύδη μεταμάνια ταμνόντεσσι
κυλίνδοντ' ἐλπίδες.[16]

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(14) *Anacr. fragm. Anacr. Carm. ed. Fischer.* p. 362. *frag.* κθ'.

(15) *Pind. fragm. apud Athen.* 5. 7. p. 191. f.—Vol. 2. p. 240. *ed. Schweigh.* Boeckh gives it in his edition as the 127th fragment, and with a different metrical arrangement.

(16) *Pind. Ol.* 12. *init. ed. Boeckh.*

Nunc est bibendum, nunc pede libero
Pulsanda tellus; &c.———————— (*Carm.* 1. 37. *seqq.*)

Νῦν χρὴ μεθύσκειν, καὶ χθόνα ποὸς βίαν
παίειν, ἐπειδὴ κάτθανε Μύρσιλος.[17]

Nullus argento color est avaris
Abdito terris; inimice lamnae,
Crispe Sallusti, nisi temperato
Splendeat usu. (*Carm.* 2. 2. *seqq.*)

Οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον καταχρύψαις ἔχειν,
ἀλλ' ἐόντων, εὖ τε πάθεῖν καὶ ἀκοῦσαι, φίλοις ἐξαρκέων.[18]

Δαιμόνιοι, τί δὲ κέρδος ὁ μύριος ἔνδοθι χρυσὸς
κείμενος; οὐχ ἅδε πλούτου φρενέουσιν ὄιασις.[19]

Rectius vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cautus horrescis, nimium premendo
Litus iniquum.
Auream quisquis mediocritatem
Diligit, &c.———————— (*Carm.* 2. 10. *seqq.*)

Αἰ μεσότητες ἄρισται, ὅπη δέ γε πρήξιες ἀνδρῶν·
καὶ μάλα μέτρον ἐγὼ τᾶρχιον ἠσπασάμην·
τοῦτ' ἀγάπα, φίλε Λάμπε, καλὰς δ' ἔχθαιρε θυέλλας.[20]

Saepius ventis agitatur ingens
Pinus: ———————— (*Carm.* 2. 10.)

Οὐ θρύον οὐ μαλάχην ἄνεμός ποτε, τὰς δὲ μεγίστας
ἢ δρῦας ἢ πλατάνους οἶδε χαμαὶ κατάγειν.[21]

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(17) *Alcaei fragm. apud Athen.* 10. 8. p. 430. c.—Vol. 4. p. 74. *ed. Schweigh.* The common reading is *καί τινα πρὸς βίαν πίνειν*; but that which we have adopted has received the sanction of able critics, and was first suggested by an anonymous writer in the work of Portus on the remains of the lyric poets. (*Heidelb.* 1598.) It has the merit of agreeing very closely with the *pulsanda tellus* of the Latin ode, and as such is received by Jani.

(18) *Pind. Nem.* 1. 45. *ed. Boeckh.*

(19) *Theocr. Idyll.* 16. 22. *ed. Kiessling.*

(20) *Loll. Bassus.—Anal. Brunck.* 2. 161.

(21) *Lucian. in Anthol. Brod.* 1. 1. p. 165.

——— Informes hiemes reducit
Jupiter, idem

Submovet : Non si male nunc, et olim
Sic erit : ——————————— (*Carm.* 2. 10. 15. *seqq.*)

Θαρσεῖν χρὴ, φίλε Βάττε· τάχ' αὔριον ἔσσετ' ἄμεινον.
Χὠ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δ' ὖει.[22]

Eheu ! fugaces, Postume, Postume,
Labuntur anni : nec pietas moram
Rugis et instanti Senectae
Afferet, indomitaeque Morti. (*Carm.* 2. 14. *seqq.*)

Ἀλλ' ὀλιγοχρόνιον γίγνεται, ὥσπερ ὄναρ,
ἥβη τιμήεσσα· τὸ δ' ἀργαλέον καὶ ἄμορφον
γῆρας ὑπὲρ κεφαλῆς αὐτίχ' ὑπερκρέμαται — [23]

Quid brevi fortes jaculamur aevo
Multa ? ——————————— (*Carm.* 2. 16. 17.)

——————————— Ὦ κενοὶ βροτῶν,
οἳ τόξον ἐντείνοντες ὡς παιρσῦ πέρα, — [24]

——————— Nihil est ab omni
Parte beatum. (*Carm.* 2. 16. 27.)

Οὐκ ἔστιν οὐδὲν διὰ τέλους εὐδαιμονοῦν.[25]

Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.[26]

Dulce et decorum est pro patria mori — (*Carm.* 3. 2. 13.)

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(22) *Theocr. Idyll.* 4. 41 & 43. *ed. Kiessling.*
(23) *Mimnerm. fragm.* 5. 4. *Poet. Gr. Min. ed. Gaisford.* vol. 1. p. 423.
(24) *Eurip. Suppl.* 754.
(25) *Id.* 281.
(26) *Eurip. fragm. Sthenob.* 1.

Τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι πεσόντα
ἄνδρ' ἀγαθὸν περὶ ᾗ πατρίδι μαρνάμενον.[27]

Mors et fugacem persequitur virum. (*Carm.* 3. 2. 14.)

Ὁ δ' αὖ Θάνατος ἐκιχε καὶ τὸν φυγόμαχον.[28]

Aetas parentum, pejor avi, tulit
Nos nequiores; mox daturos
Progeniem vitiosiorem. (*Carm.* 3. 6. 46. *seqq.*)

Οἵην χρυσείην πατέρες γενεὴν ἐλίποντο
Χειροτέρην, ὑμεῖς δὲ κακώτερα τεξείεσθε.[29]

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2. *Phrases and Epithets more closely imitated from the Greek.*

Dis miscent superis.	Ἀθανάτοις ἔμιχθεν. *Pindar. Isthm.* 2. 42.
Sublimi feriam sidera vertice.	Βάσομαι τ' ἐς αἰθέρα πολὺν ἀερθείς. *Eurip. fragm.*
Nube candentes humeros amictus.	Νεφέλῃ εἱλυμένος ὤμους. *Hom. Il.* i, 186.
Erycina ridens.	Φιλομμειδὴς Ἀφροδίτη. *Hom. Il.* γ', 424.
Galeae leves.	Κορύθων λαμπομενάων. *Hom. Il.* ν', 341.
Officinas Cyclopum.	Ἡφαίστοιο καμίνους. *Callim. fragm.*
Nitidum caput.	Δικταρὰν ἔθειραν. *Simonides.* (*Anal. Br.* 1. 141.)
Duplicis Ulixei.	Διπλοῦς ἀνήρ. *Eurip. Rhes.* 393.

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(27) *Tyrtaei fragm.* 1. *Poet. Gr. Min.* vol. 1. p. 432.
(28) *Simonides.—Muret. var. lect.* 4. 9.
(29) *Arati Phaenom.* 123.

Superis parem.	Δαίμονι ἶσος. *Hom. Il. ι, 438.*
Aptum equis Argos.	Ἄργεος ἱπποβότοιο. *Hom. Il. β', 287.*
Ditesque Mycenas.	Μυκήνας τὰς πολυχρύσους. *Sophocl. Elect. 9.*
Larissae opimae.	Λάρισσαν ἐριβώλακα. *Hom. Il. β', 841.*
Albus Notus.	Λευκόνοτος.
Certus Apollo.	Ἀπολλώνα τελέστορα. *Epicharm. fragm.*
Nil desperandum.	Ἄελπτον οὐδὲν. *Eurip. fragm.*
Deorum nuntium.	Ἄγγελον ἀθανάτων. *Hom. Hymn. in Merc. 3.*
Marinae filium Thetidis.	Παῖς ἁλίας Θετιδος. *Eurip. Iph. in Aul.*
Carpe diem.	Καιρὸν λάβε. *Æsch. sept. adv. Th. 65.*
Difficili bile.	Χόλου ἀργαλέοιο. *Hom. Il. κ', 107.*
Debes ludibrium.	Γέλωτ' ὄφλειν. *Eurip. Med. 1045.*
Pastor (i. e. Paris).	Ἰδαῖος βούτας. *Eurip. Hec. 944.*
Atrox Tydides.	Τυδέος υἱὸν—ἄγριον αἰχμητὴν. *Hom. Il. ζ, 97.*
Melior patre.	Πατέρων ἀμείνονες εὐχόμεθ' εἶναι. *Hom. Il. δ', 405.*
Mordaces solicitudines.	Γυιοβόρους μελεδῶνας. *Hesiod. ἐργ. 66.*
Dulce ridentem.	Γελάσας ἱμέροεν. *Sappho.*
Dulce loquentem.	Ἀδὺ φωνοίσας. *Sappho.*
Funera densentur.	Θνῆσκον ἐπασσύτεροι. *Hom. Il. α, 383.*

Saeva Proserpina.	Ἐπαινῇ Περσεφονείῃ. *Hom. Od.* λ', 47.
Dilectam Cypron.	Κύπρον ἱμερτὰν. *Alcman. fragm.*
Fulgentes oculos.	Ὄμματα μαρμαίροντα. *Hom. Il.* γ', 397.
Bellum lacrymosum.	Πόλεμον δακρυόεντα. *Hom. Il.* ι, 737.
Vacuum aëra.	Ἐρήμας δι' αἰθέρος. *Pind. Ol.* ά, 10.
Loquaces lymphae.	Λαλὸν ὕδωρ.
Fulmine caduco.	Καταιβάτης κεραυνὸς. *Æsch. Pr. V.* 367.
Vis consili expers.	Ῥώμη ἀμαθὴς. *Eurip. fragm.*
Flagitio additis damnum.	Πρὸς αἰσχύνῃ κακόν. *Eurip. Rhes.* 12.
Aquae augur cornix.	Ὑετόμαντις κορώνη. *Euphorion.*
Lentus amor.	Βραδινὰ Ἀφροδίτα. *Sappho.*
Aquosa Ida.	Πολυπίδακος Ἴδης. *Hom. Il.* ξ', 157.
Obliquum meditantis ictum.	Δοχμὼ ἀΐσσοντε. *Hom. Il.* μ' 148.
Gelu acuto.	Χιόνος ὀξείας. *Pind. Pyth.* ά, 39.
Dulci fistula.	Γλυκύς αὐλὸς. *Pind. Ol.* ι, 114.
Testudinis aureae.	Χρυσέα φορμιγξ. *Pind. Pyth.* ά. 1.
Magnae linguae.	Μεγάλης γλώσσης. *Sophocl. Antig.* 127.
Morti atrae.	Μέλανος θανάτοιο. *Hom. Il.* β', 834.
Aureo plectro.	Χρυσέῳ πλάκτρῳ. *Pind. Nem.* ἰ, 42.

Supremum iter.	Ὑστάτην ὁδὸν. *Eurip. Alcest.* 626.
Nescios fari infantes.	Νήπια τέκνα. *Hom. Il.* β′, 311.
Noctilucam.	Νυκτιλαμπὴς. *Simonides.*
Purpureo ore.	Πορφυρέου ἀπὸ στόματος. *Simonides.*
Liquidum aethera.	Ὑγρὸν αἰθέρα.
Insanientis philosophiae.	Σοφίη ἄσοφος.

METRES OF HORACE.

PREVIOUS to entering upon this subject, it will be necessary to explain a few of the leading features of metre in general.

I. Metre, in its most extensive sense, means an arrangement of syllables and feet in verse, according to certain rules; and, in this sense, applies not only to an entire verse, but to a part of a verse, or any number of verses. But *a metre*, in a specific sense, means a combination of two feet, and sometimes one foot only.

II. The Metres employed in Latin poetry are the *Dactylic*, *Anapaestic*, *Iambic*, *Trochaic*, *Choriambic* and *Ionic*.

III. These have received their respective names from the frequent occurrence in each of them of some particular foot; and it has been thought that each species was originally composed of those feet only from which it is denominated, but that others, equal in time, were afterwards admitted under certain restrictions. They are often called, however, after the name of some celebrated poet, who either invented, or most frequently used, a particular species of verse; as, *Sapphic*, *Alcaic*, *Anacreontic*, *Hipponactic*, &c. They are sometimes also classed according to the number of feet or measures which they contain; as, *Octonarius*, *Senarius*, *Hexameter*, *Pentameter*, *Tetrameter*, *Trimeter*, *Dimeter*, *Monometer*.

IV. In *Anapaestic*, *Iambic*, and *Trochaic* verse, a metre consists of two feet; in the remainder one foot constitutes a metre. In Anapaestic, Iambic, and Trochaic verse, therefore, a monometer will contain two feet, a dimeter four, a trimeter six, &c.; whereas, in the other species of verse, a monometer will contain only one foot, a dimeter two feet, a trimeter three, &c. Some grammarians, in speaking of Anapaestic, Iambic, and Trochaic verse, use the term *dipodia* (διποδία) instead of *metre*, and, in place of calling a verse monometer, describe it as consisting of one *dipodia*;

instead of naming another dimeter, speak of it as containing two *dipodiae*, &c.

V. A *Verse* is a certain number of feet disposed in a regular order, and forming a line of poetry. The term verse (*versus*) is derived from the verb *vertere*, "to turn," because verses being arranged in lines, when the reader reaches the end of one, he must necessarily turn to the beginning of another. The Greeks term it στίχος, "a rank," or "row," on account of the arrangement of the words; and from ἥμισυς, "half," and στίχος, comes ἡμιστίχιον, *hemistichium*, "a hemistich," or "half verse;" from δίς, "twice," and στίχος, comes διστίχον, *distichon*, "a distich," &c.

VI. *Scanning*, or *Scansion*, is the dividing of a verse into the feet of which it is composed, and the assigning of their proper quantity to the respective syllables of each foot. The term is derived from the verb *scandere*, "to climb," (*Diomed.* l. 3. *Priscian, sup.* 12. *Æn.* 1. vol. 2. p. 278. *ed. Krehl.*) Hence we have the following epigram in Claudian; (*Ep.* 29. *In podagrum:*)

Quae tibi cum pedibus ratio? quid carmina culpas?
Scandere *qui nescis, versiculos laceras.*

VII. Verses are denominated *Acatalectic*, *Catalectic*, *Brachycatalectic*, *Hypercatalectic or Hypermeter, and Acephalous.*

VIII. An *Acatalectic* verse (στίχος ἀκαταλήκτος) is one which contains its exact number of feet and syllables. The term is derived from *ἀ priv:* and καταλήγειν, "to cease," or, "end;" and implies that the verse does not stop before it reaches its destined end, but proceeds onwards, and arrives at it, and is therefore full and complete. A *Catalectic* verse (στίχος καταλήκτος) is one which wants a syllable at the end to perfect the measure. The term is derived from καταλήγειν, "to cease," and implies that the verse does not reach its proper point of termination, but ceases or stops, as it were, by the way. A *Brachycatalectic* verse (στίχος βραχυκαταλήκτος) is one which wants two syllables at the end to complete the measure. The derivation of the term is from βραχυς, "short," and καταλήγειν, and the name implies that the verse ends too shortly. A *Hypercatalectic* or *Hypermeter* verse (στίχος ὑπερκαταλήκτος, *sive* ὑπέρμετρος) is one which has something more than its just measure, whether this surplus be a syllable, or an entire foot. The former of these terms is derived from ὑπὲρ, "above," and καταλήγειν, and denotes a verse which goes beyond its proper resting-place: the latter comes from ὑπὲρ, and μέτρον, "a measure." An *Acephalous* verse is one which wants a syllable at the beginning. The name is derived from *ἀ priv:* and κεφαλή, "a head," and implies that the verse wants a head, or initial syllable.

IX. A composition in verse which consists of only one kind of metre is called, by grammarians, *Carmen* μονόκωλον (from μόνος, *solus*, and κῶλον, *membrum*). If it contain two kinds of metre, it is termed δίκωλον; if three, τρίκωλον; if four, τετράκωλον. So again, if it consist of independent verses, which form no stanza, it is called μονόστροφον (μόνος and στροφή, *versus*); if it consist of stanzas containing each two verses it is termed δίστροφον; if of stanzas of three verses, τρίστροφον; if of stanzas of four verses, τετράστροφον. The Latin stanza does not, except in a single instance in Catullus, exceed four verses. Neither are those verses regular, which consist of three, but only those which are composed of two or four verses. To apply these remarks; the first ode of the first book of Horace, is μονόκωλον μονόστροφον; the second of the same book, δίκωλον τετράστροφον; the third, δίκωλον δίστροφον; the fifth, τρίκωλον τετράστροφον; &c.

X. With regard to the difference between *Rhythm* and *Metre* it may here suffice to observe, that the former relates to the quantity of the syllables in a foot, as far as respects the time required in the pronunciation of them, each long syllable being considered equal in time to two short ones; whereas metre includes both the time and the order of syllables, and does not admit the same interchange of feet as rhythm. If in the following dactylic line, for example,

Panditur | intere|a domus | omnipo|tentis O|lympi,

the dactyls be confounded in this manner

Omnipo|tentis O|lympi | panditur | intere|a domus,

the metre will be entirely destroyed, inasmuch as its laws require a dactyl in the fifth, and a spondee in the sixth place; and we shall have an anapaestic line in its stead. The rhythm, nevertheless, remains the same, because there is still the same space or quantity of times, and the same feet; but the metre is destroyed because there is no longer the same order.

XI. "Rhythm,* as it concerns language, is divided into certain portions, which are called feet. These feet correspond, in some degree, with bars in modern music; but the ancient music, besides common time and triple time, admitted of two other varieties of proportion, as will appear by the following scale:

First, as one to one, or two to two, which is equal, or as we now call it,

* *Classical Journal*. vol. 3. p. 38.

common time, consisting either of two or four crotchets to a bar, and capable of being divided into equal moieties. Of this nature are the *pyrrich*, such as *Dĕŭs*, consisting of two short times; the *spondee*, such as *vōbīs*, consisting of two long, or four short times; the *anapaest*, and the *dactyl*, consisting also each of them of four short times.

The next division of rhythm is as one to two; this corresponds with our triple time, or three crotchets to a bar, containing a quantity of which one part is the double of the other. Of this nature are the feet called *iambi*, *trochees*, and *tribrachs*.

The third division of rhythm is as two to three. This division of time is not used in modern music, but may be expressed by five crotchets to a bar, of which three, as one part, would be as much and half as much again as the other. Of this nature is the foot called *Paeon*, such as *trīstĭtĭă*, consisting of one long, and three short times, or of five short times. This rhythm is called by the Greeks ἡμιόλιος, by the Latins *sesquialter* or *sescuplex*.

The fourth division of rhythm is as three to four, which is also unknown in modern music, but may be represented by seven crotchets to a bar, divided into four and three, where the greater quantity is to the less as the whole and one third over. This rhythm is called by the Greeks ἐπίτριτος, and by the Latins *sesquitertius*, or *supertertius*. Of this rhythm is the word *rĕfōrmīdō*, consisting of one short and three long times, or of seven short times.

XII. It must be distinctly understood, however,* that words which have the same general rhythm, and are isochronous in collective value as words, are by no means also isochronous as feet, and interchangeable whenever the metre allows of isochronous interchanges. For instance, the *iambus* and *trochee*, as we have seen above, fall under the same rule of rhythm, are equally examples of double proportion, that is, of the proportion of one to two, and yet they not only cannot be substituted one for the other, but are said to have an antipathy (ἀντιπάσχειν), or, in other words, to be of a nature directly opposite to each other. The reason appears to be this: as rhythm is divided into feet, so feet are again subdivided into what are called by the Greeks ἄρσις and θέσις,† and by the

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* *Classical Journal*, vol. 3. p. 39. seqq.

† That part of a foot which receives the *ictus*, the stress of the rhythm, (the beat of the time) is called ἄρσις, or, *elevation*. The rest of the foot is called θέσις, or, *depression*. Marius Victorinus informs us, that *arsis* was the raising of the foot (*sublatio pedis sine sono*,) and *thesis* the dropping of it, and striking the ground (*positio pedis cum sono*). Terentianus thus speaks of them;

Latins *sublatio* and *positio*. This takes place in every foot, and makes it necessary that every foot should consist at least of two syllables, one for the seat of the ἄρσις, and another for that of the θέσις. Consequently the smallest foot is the dissyllable, consisting of two short times, called the *pyrrich*. This sublation and position answers to the beating of time in our music, and signifies the manner in which the bars are to be divided. We may now see how an iambus differs from a trochee, as in the first foot the sublation occupies one short syllable, and the position the remaining long syllable; whereas in the trochee the sublation and position are reversed, the first occupying there the long syllable, the latter the short one. When of two feet proposed, not only the rhythm, which affects the whole, but the sublation and position which affect their parts, are the same, and common to both; then, and then only, are such feet isochronous and interchangeable, where the metre allows of interchanges."

XIII. We will now proceed to consider the different species of metre employed by Horace in his various productions. They are twenty in number, or, more loosely speaking, twenty-two.

1. DACTYLIC HEXAMETER.[1]

Laūdă|bŭnt ălĭ|ī clā|rąm Rhŏdŏn | aūt Mĭtў|lēnēn.

The structure of this species of verse is sufficiently well known; it consists of six feet, the fifth of which is a dactyl, and the sixth a spondee, while each of the other four feet may be either a dactyl or spondee. Sometimes, however, in a solemn, majestic, or mournful description, or in

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Temporum momenta sane lege certa dividunt,
Seu duas pes quisque jungat, sive plures syllabas.
Aut enim quantum est in ἄρσει, tantum erit tempus θέσει.

He mentions also that those who taught versification were in the habit of distinguishing the feet or measures by the thumb or foot:

Quam pollicis senore, vel plausu pedis
Discriminare, qui docent artem, solent.

Horace likewise alludes to the method of beating time by the aid of the thumb. *Carm.* 4. 6. 35.

(1) The origin of Hexameter verse forms no uninteresting subject of speculation, as it carries us back to the earliest period both of the Greek and Latin tongues. Herodotus states that he saw in the temple of the Ismenian Apollo at Thebes, in Boeotia, Cadmean letters engraved on certain tripods, for the most part like the Ionian characters, and that one of these inscriptions was as follows.

Ἀμφιτρύων μ' ἀνέθηκε νέων ἀπὸ Τηλεβοάων.

expressing astonishment, consternation, vastness of size, &c. a spondee is admitted in the fifth foot, and the line is then denominated Spondaic.

On a second tripod, two other hexameters were inscribed, and two likewise on a third. (*Herod.* 5. 59. *seqq.*) If this account be correct, these Cadmean letters may be of the same kind with those mentioned by Plutarch (*De Socrat. Gen.*) as having been discovered at Haliartus in the tomb of Alcmena, and which he describes as very ancient (παμπάλαια) and as resembling very closely the Ægyptian. It is more than probable, however, that Herodotus was imposed upon by the priests of the temple, and the word μοναρχέων, which occurs in one of the inscriptions, stamps suspicion upon the genuineness of all. According to other authorities, (*Diog. Laert.* 1. 40. *Stat. Sylv.* 2. 2. 39. *Lucan.* 5. 126. and *Pausan.* 10. 6.) Phemonoë, a priestess, and, according to some, daughter of Apollo, is said to have invented hexameters, and the following is supposed to have been the first one ever written:

Συμφέρετε πτερά τ' οἰωνοὶ, κηρόν τε μέλισσαι.

Some affirm that Phemonoë was the first that gave responses from the oracle at Delphi. This account seems entitled to rather more credit than that of Herodotus, although it is far from having a claim to full reliance. The Æolic dialect was spoken at Delphi: this of all the Grecian dialects adapted itself most easily to hexameter versification, by its drawing back the accent, and making it repose in preference on the antepenult or penult of words. (Compare *Buttman, Ausführl. Griech. Sprachl.* vol. 1. p. 55. *anm.* 9. *Wagner, Lehre, von dem Accent.*) The Æolic Pentameter (*Herm. Elem. Doctr. Metr. p.* 228. *ed. Glasg*) affords a full proof of the attachment of this dialect to the dactylic verse, all the feet except the first being, according to Hephaestion, dactyls. Thus:

Ὅπως, ἀνίκα τὰν γένυν ἀνδρεῖαν ἔχης.
Τόκα δ' οὐδὲ καλεῦντος ἐπ' αὐλεῖαις θύραις.

Perhap after all, however, some of the oldest Greek hexameters that remain to us are those which occur in the narrative of Phoenix to Achilles (*Hom. Il.* i. 525. seqq.) There is a very curious and interesting paper on this subject in the *Museum Criticum* (No. 6. p. 243. *seqq.*) in which it is shown very conclusively that Phoenix quotes the very words and measure of some ancient ballad, *antehomeric* of course. The metre is a peculiar one, and bears evident marks of being earlier than the more polished hexameters of the Iliad. The following specimen will convey some idea of it:

Κουρῆτές τ' | ἐμάχοντο | καὶ Αἰτωλοὶ | μενέχαρμοι
Ἀμφὶ πόλιν | Καλυδῶνα | καὶ ἀλλήλους | ἐνάριζον·
Αἰτωλοὶ μὲν | ἀμυνόμενοι | Καλυδῶνος | ἐραννῆς,
Κουρῆτες δὲ | διαπραθέειν | μεμαῶτες | Ἄρηϊ.

The author of the paper in question stops, however, we are inclined to think, at the most interesting part of the inquiry. We have discovered what appears to us a remarkable analogy between this early ballad-measure and the old Saturnian measure of the Romans. Not indeed a strictly rhythmical resemblance, but so close an approximation to it as to induce the belief that the two measures originated from the same parent source. The following lines will exemplify this:

Et Nævi|o poetæ | cum sæpe læ|derentur
Dabunt ma|lum Metelli, | dabunt ma|lum Metelli
Etiam qui res | magnas manu | saepe gessit | gloriose.
Cujus facta | viva vigent | qu' apud gentes | solus præstat.

The hexameters of Horace, in his Satires and Epistles, are written in so negligent a manner as to lead to the opinion, that this style of composition was purposely adopted by him to suit the nature of his subject. Whether this opinion be correct or not must be considered elsewhere.[1] It will only be requisite here to state, that the peculiar character of his hexameter versification will render it unnecessary for us to say any thing respecting the doctrine of the caesural pause in this species of verse, which is better explained with reference to the rhythm and cadence of Virgil.[2]

2. Dactylic Tetrameter *a posteriore*.[3]

The Tetrameter *a posteriore*, or Spondaic tetrameter, consists of the *last* four feet of an hexameter; as,

Cērtŭs ĕ|nīm prō|mīsĭt Ă|pōllō.

Sometimes, as in the hexameter, a spondee occupies the last place but one, in which case the preceding foot ought to be a dactyl, or the line will be too heavy; as,

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The resemblance appears most striking in the last line. We have selected of course such verses, and have placed them in such an order, as seemed most favourable to our position: the change of order, however, to which we have resorted, occurs only in the case of the first two, which are here formed into two, though generally given as four, lines. Hermann has the following as the scheme of the Saturnian measure. (*Elem. Doctr. Metr.* p. 398.)

⏑ — | ⏑ — | ⏑ — ⏑ | — ⏑ | — ⏑ | — ⏑

A dactyl, however, is occasionally admitted in place of the first or second trochee, and a spondee is sometimes introduced indiscriminately. Now, if we compare this measure with those of the Sanscreet poetry that are given by Schlegel,*(*Sprache und Weisheit der Indier*, p. 227.) we cannot fail being struck by their great similarity. One of the measures alluded to is as follows:

⏑ — | ⏑ — | — ⏑⏑ | — ⏑ | — ⏑ | —

Schlegel states, at the same time, that this scheme admits of variations. These may probably bring it into full accordance with the Saturnian. All this, together with the Sanscreet derivation of the very name of Saturn (*Satouranouno*), furnishes another link in that curious chain which connects the early Greeks and Romans with the primitive inhabitants of northern India.

(1) *Vid.* Explanatory Notes on the Satires.

(2) The doctrine of the Caesural pause in hexameter verse will be found explained in *Anthon's Latin Prosody*, p. 93. *seqq.*

(3) The expression *a posteriore* refers to the verse being considered as taken from the *latter* part of an hexameter line (*a posteriore parte versus hexametri*), and is consequently opposed to the dactylic tetrameter *a priore*. This last is taken from the *first* part (*a priore parte*) of an hexameter, and must always have the last foot a dactyl.

Mēnsō|rēm cŏhī|bēnt Ār|chўtā.

3. Dactylic Trimeter Catalectic.[1]

The Trimeter catalectic is a line consisting of the first five half-feet of an hexameter, or two feet and a half; as,

Ārbŏrĭ|būsquĕ cŏ|mae.

Horace uniformly observes this construction, viz. two dactyls and a semi-foot. Ausonius, however, sometimes makes the first foot a spondee, and twice uses a spondee in the second place; but the spondee injures the harmony of the verse.

4. Adonic.[2]

The Adonic, or Dactylic Dimeter, consists of two feet, a dactyl and spondee; as,

Rīsĭt Ā|pōllō.

Sappho is said to have written entire poems in this measure, now lost.[3] Boëthius has a piece of thirty-one Adonic lines (*lib.* I. *metr.* 7.), of which the following are a specimen.

Nubibus atris
Condita nullum
Fundere possunt
Sidera lumen.
Si mare volvens
Turbidus auster
Misceat aestum, &c.

The measure, however, is too short to be pleasing, unless accompanied by one of a different kind. Hence an Adonic is used in concluding the Sapphic stanza. (No. 10.) In tragic chorusses, it is arbitrarily added to any number of Sapphics, without regard to uniformity. (*Vid. Senec. Oedip. act* 1. *Troades. act* 4. *Herc. Fur. act* 3. *Thyest. act* 3.)

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(1) Called also Archilochian, from the poet Archilochus, who frequently used it.

(2) This verse derives its name from the circumstance of its being used by the Greeks in the music which accompanied the celebration of the festival of Adonis: that part probably which represented the restoration of Adonis to life. It is also called Dactylic Dimeter.

(3) *Terent. Maur. de Metr.* 439.

5. Iambic Trimeter.

Iambic verses take their name from the Iambus,[1] which, in pure Iambics, was the only foot admitted. They are scanned by measures of two feet; and it was usual, in reciting them, to make a short pause at the end of every second foot, with an emphasis (*arsis*) on its final syllable.

The Iambic Trimeter (called likewise *Senarius*, from its containing six feet,) consists of three measures (*metra*). The feet which compose it, six in number, are properly all iambi; in which case, as above stated, the line is called a pure iambic. The caesural pause most commonly occurs at the penthemimeris; that is, after two feet and a half; as,

Phăsē|lŭs ĭl‖lĕ quēm | vĭdē‖tĭs hōs|pĭtēs. ‖

The metres here end respectively where the double lines are marked, and the caesural pause takes place at the middle of the third foot, after the word *ille*.

The pure Iambic, however, was rarely used. This seems to have been owing partly to the very great difficulty of producing any considerable number of good verses, and partly to the wish of giving to the verse a greater degree of weight and dignity.[2] In consequence of this, the spondee was allowed to take the place of the iambus in the first, third, and fifth feet.[3] The admission of the spondee paved the way for other innovations. Thus, the double time of one long syllable was divided into two single times, or two short syllables. Hence, for the iambus, of three times, was substituted a tribrach, in every station except the sixth, because there the final syllable being lengthened by the longer pause at the termination of the line, a tribrach would, in fact, be equal to an anapaest, containing four times instead of three. For the spondee, of four times, was substituted a

(1) The term Iambus (Ἴαμβος) is derived, according to some etymologists, from ἰάπτω "to injure," or "attack," on account of its having been originally used in satirical composition. Lennep makes it the same with ἰαβός, and deduces this last from ἴδω; the same as ἴω, "to throw at."

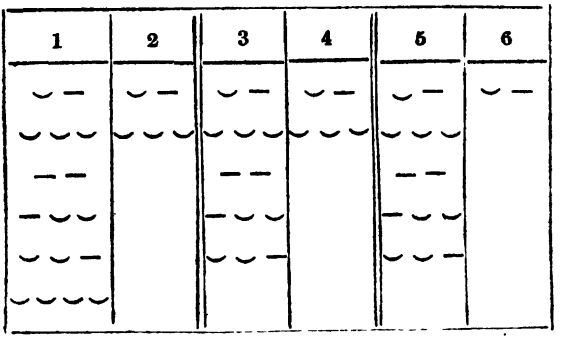
(2) *Hor. Ars. Poet.* 7. 9.

(3) The reason why the Iambus was retained in the *even* places, that is, the second, fourth, and sixth, appears to have been this: that by placing the spondee first, and making the iambus to follow, greater emphasis was given to the concluding syllable of each measure, on which the *ictus* and pause took place, than would have been the case had two long syllables stood together. *Vid. Carey's Latin Prosody*, p. 259, *ed.* 1819,—where other particulars will be found relative to the Trimeter Iambic measure as used by the Latin writers of Tragedy, Comedy, and Fable.

dactyl or an anapaest, and sometimes, in the first station, a proceleusmaticus.

The scale of the mixed Iambic Trimeter is therefore as follows,[1]

1	2	3	4	5	6
⏑ –	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	
– –		– –		– –	
– ⏑ ⏑		– ⏑ ⏑		– ⏑ ⏑	
⏑ ⏑ –		⏑ ⏑ –		⏑ ⏑ –	
⏑ ⏑ ⏑ ⏑					



As an exemplification of this scale, we shall subjoin some of the principal mixed trimeters of Horace.

Epod. 1. line 27. *Pĕcūs|vĕ Călă||brīs ān|tĕ sī||dūs fēr|vĭdūm.*

— 2. — 23. *Lĭbēt | jăcē||rĕ, mŏdŏ | sŭb ān||tīqua ī|lĭcē.*

— 33. *Aūt ămĭ|tĕ lē||vī rā|ră tēn||dīt rē|tĭā.* } [2]
Aūt ā|mĭtĕ lĕ||vī rā|ră tēn||dīt rē|tĭā. }

35. *Păvĭdūm|vĕ lĕpŏ||rem, ĕt ād|vĕnām || lăquĕō | grŭēm.*

39. *Quōd sī | pŭdī||că mŭlĭ|ĕr īn || pārtēm | jŭvēt.*

57. *Aūt hēr|bă lăpă||thī prā|ta ămān|tĭs, ēt | grăvī.*

61. *Hās īn|tĕr ĕpŭ||lās, ūt | jŭvāt || pāstās | ŏvēs.*

65. *Pŏsĭtōs|quĕ vēr|nās, dī|tĭs ēx||āmēn | dŏmūs.*

67. *Haec ŭbĭ | lŏcū||tūs foe|nĕrā||tŏr Āl|phĭūs.*

3. — 17. *Nĕc mū|nŭs hŭmĕ||rīs ēf|fĭcā||cĭs Hēr|cŭlīs.*

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(1) The scale of the *Greek* Trimeter Iambic must not be confounded with this. Porson (*Praef. ad Hec.* 6.) has denied the admissibility of the anapaest into the *third* or *fifth* place of the *Greek* Tragic trimeter, except in the case of Proper Names with the anapaest contained in the same word. In *Latin* tragedy, however, it obtained admission into both stations, though more rarely into the third. In the fifth station, the Roman tragedians not only admitted, but seemed to have a strong inclination for, this foot. *Vid. Carey's Latin Prosody*, p. 256, *ed.* 1819.

(2) The quantity of the *a* in *amite* depends on that of the *e* in *levi*. If we read *lēvi*, it is *ămite*, but if *lĕvi*, *āmite*. This results from the principles of the Trimeter Iambic scale. We cannot say *āmite lēvi*, without admitting an anapaest into the second place, which would violate the measure; neither can we read *ămite lĕvi*, without admitting a pyrrhich into the second place, which is unheard of.

5. — 15. *Cānĭdī|ă brĕvĭ‖bŭs ĭm|plĭcū‖tă vī|pĕrīs.*
25. *Ăt ĕx|pĕdī‖tă Săgă|nă, pĕr ‖ tōtăm | dŏmūm.*
49. *Quīd dīx|ĭt ? aūt ‖ quīd tăcŭ|ĭt ? Ō ‖ rēbūs | mĕīs.*
79. *Prĭūs|quĕ coē‖lūm sī|dĕt ĭn‖fĕrĭūs | mărī.*
85. *Sĕd dŭbĭ|ūs, ūn‖dĕ rūm|pĕrĕt ‖ sĭlĕn|tĭūm.*
91. *Quīn, ŭbĭ | pĕrĭ‖rĕ jūs|sŭs ĕx ‖ spīrā|vĕrō.*

7. — 1. *Quō, quō | scĕlĕs‖tĭ rŭĭ|tĭs ? aūt ‖ cūr dĕx|tĕrĭs.*
9. — 17. *Ăd hōc | frĕmĕn‖tēs vĕr|tĕrūnt ‖ bĭs mĭl|le ĕquōs.*[1]
10. — 7. *Ĭnsŭr|găt Ăquă|lō, quăn|tŭs ăl‖tĭs mŏn|tĭbŭs.*
— 19. *Ĭŏnĭ|ŭs ū‖dō quūm | rĕmū|gĭĕns | sĭnŭs.*[2]
11. — 23. *Nūnc, glō|rĭăn‖tĭs quăm|lĭbĕt ‖ mŭlĭĕr|cŭlăm.*
— 27. *Sĕd ălĭ|ŭs ăr‖dŏr aūt | pŭĕl|lae căn|dĭdae.*
17. — 6. *Cānĭdĭ|ă, pār‖cĕ vō|cĭbŭs ‖ tăndĕm | săcrĭs.*
12. *Ălĭtĭ|bŭs ăt‖quĕ cănĭ|bŭs hŏmĭ‖cīdam Hĕc|tŏrĕm.*
42. *Ĭnfă|mĭs Hĕlĕ‖nae Cas|tŏr ōf‖fĕnsŭs | vĭcĕ.*
63. *Ĭngră|tă mĭsĕ‖rō vī|tă dū‖cēnda ĕst, | ĭn hōc*
65. *Ōptăt | quĭĕ‖tĕm Pĕlō|pĭs ĭn‖fĭdī | pătĕr.*
74. *Vĕctă|bŏr hŭmĕ‖rĭs tūnc | ĕgo ĭnĭ‖mīcīs | ĕquēs.*
78. *Dĕrĭpĕ|rĕ Lā‖nām vō|cĭbŭs ‖ pōssĭm | mĕīs.*

6. Iambic Trimeter Catalectic.

This is the common Trimeter (No. 5.) wanting the final syllable. It consists of five feet, properly all iambi, followed by a catalectic syllable: as,

Vŏcā|tŭs āt‖quĕ nōn | mŏrā‖tŭs aū|dit.

Like the common Trimeter, however, it admits the spondee into the first and third places; but not into the fifth, which would render the verse too heavy and prosaic.

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(1) This line is merely inserted in order to mark the *Systole* in *vertĕrunt*.

(2) *Ĭŏnius*, from the Greek Ἰόνιος. Hence the remark of Maltby (*Morell. Lex. Graec. Pros. ad. voc.*) Ἰόνιος *apud poetas mihi nondum occurrit; nam ad* Pind. Nem. 4. 87. *recte dedit Heynius* Ἴόνιον *non metro solum jubente, verum etiam hac Dammii regula.* "*Si de* gente *Graeca sermo est, semper hoc nomen scribi, per ω: sed si de* mari *Ionio, semper per ο μικρόν.*"

Trăhūnt|quĕ sīc|cās mā|chĭnae ‖ cărī|nas.

Nōnnūl|lă quĕr‖cū sūnt|cāvā‖ta ĕt ūl|mo.

Terentianus Maurus, without any good reason, prefers scanning it as follows:

Trăhūnt|quĕ sīc|cās ‖ māchĭ|nae că|rīnās.

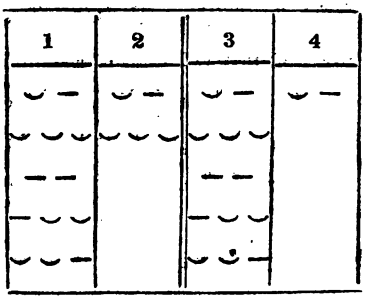
This species of verse is likewise called Archilochian, from the poet Archilochus.

7. Iambic Dimeter.

The Iambic Dimeter consists of two measures, or four feet, properly al| iambi; as,

Pĕrūn|ăit hōc ‖ ĭă|sŏnēm.

It admits, however, the same variations as the trimeter, though Horace much more frequently employs a spondee than any other foot in the third place. The scale of this measure is as follows:



This species of verse is also called Archilochian dimeter. The following lines from the Epodes will illustrate the scale.

Epod. 2. line 62. *Vīdē|rĕ prŏpĕ‖rāntēs|dŏmūm.*

3. — 8. *Cānĭdī|ă trāc‖tāvīt | dăpēs.*

5. — 48. *Cānĭdī|ă rō‖dēns pōl|lĭcēm.*

8. Iambic Dimeter Hypermeter.

This measure, also called Archilochian, is the Iambic Dimeter (No. 7.), with an additional syllable at the end; as,

Rĕdē|gīt ăd ‖ vērōs | tĭmō‖rēs.

Horace frequently uses this species of verse in conjunction wtth the Alcaic, and always has the third foot a spondee: for the line, which in the common editions runs thus,

Dīsjēc|tă nōn || lĕvī | rŭī||nā,

is more correctly read with *lēni* in place of *lĕvi*.

9. Acephalous Iambic Dimeter.

This is the Iambic Dimeter (No. 7) wanting the first syllable: as,

Nōn | ĕbŭr || nĕque aū|rĕūm.

It may, however, be also regarded as a Trochaic Dimeter Catalectic, and scanned as follows:

Nōn ĕ|bŭr nĕ||que aūrĕ|ūm;

though, if we follow the authority of Terentianus (*De Metr.* 738), we must consider the first appellation as the more correct one of the two, since he expressly calls it by this name.

10. Sapphic.

This verse takes its name from the poetess Sappho who invented it, and consists of five feet, viz. a trochee, a spondee, a dactyl, and two more trochees; as,

Dēflŭ|it sāx|īs ăgĭ|tātŭs | hūmŏr.

But in the Greek stanza, Sappho sometimes makes the second foot a trochee, in which she is imitated by Catullus; as,

Παῖ Δι|ὸς δŏ|λοπλόκε, λίσσομαί τε.
Pauca | nūntĭ|ate meae puellae.

Horace, however, uniformly has the spondee in the second place, which renders the verse much more melodious and flowing. The Sapphic stanza, both in Greek and Latin, is composed of three Sapphics and one Adonic. (No. 4.) As the Adonic sometimes was irregularly subjoined to any indefinite number of Sapphics (*vid.* Remarks on Adonic verse), so, on other occasions, the Sapphics were continued in uninterrupted succession, terminating as they had begun, without the addition of an Adonic even at the end, as in *Boethius, lib.* 2. *metr.* 6. *Seneca, Troades, act* 4.

The most pleasing verses are those in which the caesural pause occurs at the fifth half-foot; as,

īntĕ|gēr vī|tae || scĕlĕ|rīsquĕ | pūrŭs
Nōn ĕ|gēt Maū|rī || jăcŭ|līs nĕc | ārcŭ

Nĕc vĕ|nēnā|līs || grăvĭ|dā să|gĭtlĭs
Fūscĕ phă|rĕtrā.

The following lines, on the contrary, in which the pause falls differently, are far less melodious.

Qui sedens adversus, || identidem te.
Quindecim Diana || preces virorum.
Liberum munivit iter || daturus.
Haec Jovem sentire, || Deosque cunctos.

With regard to the caesura of the foot, it is worth noticing, that in the Greek Sapphics there is no necessity for any conjunction of the component feet by caesura, but every foot may be terminated by an entire word. This freedom forms the characteristic feature of the Greek Sapphic, and is what chiefly distinguishes it from the Latin Sapphic, as exhibited by Horace.

In Sapphics, the division of a word between two lines, frequently occurs; and, what is remarkable, not compound but simple words, separately void of all meaning; as,

Labitur ripa, Jove non probante, ux-
orius amnis.

This circumstance, together with the fact of such a division taking place only between the third Sapphic and the concluding Adonic,[1] has induced an eminent modern prosodian[2] to entertain the opinion, that neither Sappho nor Catullus, nor Horace, ever intended the stanza to consist of four separate verses, but wrote it as three, viz. two five-foot Sapphics and one of seven feet (including the Adonic); the fifth foot of the long verse being indiscriminately either a spondee or a trochee.

11. Choriambic Pentameter.

The Choriambic Pentameter consists of a spondee, three choriambi, and an iambus: as,

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(1) The divisions which take place between the other lines of the Sapphic stanza, when they are not common cases of Synapheia, (as in Horace, *Carm.* 2. 218.) will be found to regard *compound* words only, and not *simple* ones. The ode of Horace (4. 2.) which begins

Pindarum quisquis studet aemulari
Iule ——

furnishes no exception to this remark. A Synaeresis operates in *Iule*, which must be read as if written *Yule*.

(2) *Carey's Latin Prosody, p.* 281. ed. 1819.

Tū nĕ | quæsĭĕrīs, | scīrĕ nĕfās, | quĕm mĭhĭ, quĕm | tĭbĭ.

12. Altered Choriambic Tetrameter.

The *proper* Choriambic Tetrameter consists of three choriambi and a bacchius (i. e. an iambus and a long syllable), as,

Jānĕ pătĕr, | Jānĕ tŭēns, | dīvĕ bĭcēps, | bĭfōrmĭs. (Sept. Serenus.)

Horace, however, made an alteration, though not an improvement, by substituting a spondee instead of an iambus, in the first measure, viz.

Tē dĕōs ō|rō Sўbărĭn | cūr prŏpĕrēs | ămāndō.

The Choriambic Tetrameter, in its original state, was called Phalaecian, from the poet Phalaecius who used it in some of his compositions.

13. Asclepiadic Choriambic Tetrameter.

This verse, so called from the poet Asclepiades, consists of a spondee, two choriambi, and an iambus; as,

Maecē|nās ătăvīs || ēdĭtĕ rē|gĭbūs.

The caesural pause takes place at the end of the first choriambus; on which account some are accustomed to scan the line as a Dactylic Pentameter Catalectic; as,

Maecē|nās ătă | vis || ēdĭtĕ | rēgĭbŭs.

But this mode of scanning the verse is condemned by Terentianus. Horace uniformly adheres to the arrangement given above. Other poets, however, sometimes, though very rarely, make the first foot a dactyl.

14. Choriambic Trimeter, or Glyconic.

The Glyconic verse (so called from the poet Glyco) consists of a spondee, a choriambus, and an iambus; as,

Sīc tĕ || dīvă, pŏtēns | Cўprī.

But the first foot was sometimes varied to an iambus or a trochee; as,

Bŏnīs || crede fuga|cibus. (Boethius.)

Vītīs || implicat ar|bores. (Catullus.)

Horace, however, who makes frequent use of this measure, invariably uses the spondee in the first place.[1] As the pause in this species of verse

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(1) Horace, in some editions, is made to exhibit two instances of a *trochee* in the first place of a Glyconic. The lines are as follows:

Teucer *et Sthenelus sciens* (*Carm.* 1. 15. 24.)
Ignis *Iliacas domos.* (*ibid.* v. 36.)

In the first of these, however, the best editions read *Teucer te*, &c. and Bentley *Teucerque et*; each of which obviates the necessity of a trochee, and by introducing the spondee in the first place, renders the usage of the poet uniform. So also, in the second line, *Pergameas* has been substituted for *Iliacas*, on the authority of MSS., and with the same good effect. It has been supposed by many of the advocates for the old readings, that the circumstance of the caesural pause falling immediately after the words *Teucer* and *ignis*, in each of these lines, may render their final syllables respectively long. But this position is untenable. The syllables in question are in the *thesis* of the foot, and the lengthening of a *short* syllable in such a situation, except by position, is so extremely rare an occurrence in Latin versification, as almost always to excite the suspicion of some corruption of the text. Ennius, it is true, allows himself this licence in the following line,

Omnis cura viris inter essĕt induperator. (Cic. de Divin. 1. 48.)

For such a licence, however, in this part of an hexameter, a special reason has been assigned by Hermann, on the ground of the long pause which takes place after the fourth foot. "*Eo enim in loco quum insignem caesuram, longioremque pausam versus iste recipiat, idoneus visus est ille locus, in quo ultima vocabuli syllaba sine numeri detrimento anceps esse potest.*" (*Herm. Elem Doctr. Metr.* 1. 9. § 7.) He cites the following line from Homer, (*Il.* λ'. 36.) as a similar instance.

Τῇ δ' ἐπὶ μὲν Γοργὼ βλοσυρῶπις ἐστυφάνωτο.

The passages that have been produced by some from Virgil, as examples of this license, are only inferior readings, and are all emended on good authority in the edition of Heyne. They are as follows:

Cum clamore Gyas revocabāt, *ecce Cloanthum.* (Æn. 5. 167.)
Arduus effractoque illisīt *ossa cerebro.* (Ibid. 480.)
Multa deos orans, oneravīt *aethera votis.* (Æn. 9. 24.)

Heyne reads, *revocabat, et ecce,* in the first of these lines: in the second *illisit in ossa*: and *oneravitque* in the third. Equally erroneous is the common reading in Lucretius, 4. 311.

Indĕ *retrorsum redit et convertit eodem.*

The emendation of Vossius is decidedly preferable, *Inde retroversum.* With regard to Lyric poetry, if the license in question were ever allowable, it would undoubtedly seem to be at the close of the first section of an Alcaic verse, where the pause ensues; and yet it is extremely doubtful whether Horace ever allowed himself the indulgence of this privilege. All the lines in which this licence occurs admit of very evident emendation. Thus, *Carm.* 3. 5. 17. *Si non* perirĕt *immiserabilis,* where *perirent* would be preferable: *Carm.* 3. 2. 1. *Angustam* amicŏ *pauperiem pati,* where either *amice* must be construed adverbially, or changed to *amici*: and in *Carm.* 3. 23. 18. *Non* sumtuosā *blandior hostia,* either *sumtuosa* is the no

always occurs after the first foot, a Glyconic may hence be easily scanned as a Dactylic Trimeter, provided a spondee occupy the first place in the line; as,

Sīc tē | dīvă, pŏ|tēns Cўprĭ.

15. Choriambic Trimeter Catalectic, or Pherecratic.

The Pherecratic verse, (so called from the poet Pherecrates,) is the Glyconic (No. 14) deprived of its final syllable, and consists of a spondee, a choriambus, and a catalectic syllable; as,

Grātō | Pўrrhă sŭb ān|trō.

Horace uniformly adheres to this arrangement, and hence in him it may be scanned as a Dactylic Trimeter:

Grātō | Pўrrhă sŭb | āntrō.

Other poets, however, make the first foot sometimes a trochee or an anapaest, rarely an iambus.

16. Choriambic Dimeter.

The Choriambic Dimeter consists of a choriambus and a bacchius; as,

Lўdĭă, dīc, | pĕr ōmnēs.

This measure is also called, in Greek poetry, Aristophanic.

17. Ionic *a minore.*

Ionic verses are of two kinds, the Ionic *a majore*, and the Ionic *a minore*, called likewise *Ionicus Major* and *Ionicus Minor*, and so denominated from the feet or measures of which they are respectively composed.

The Ionic *a minore* is composed entirely of the foot or measure of that name, and which consists of a pyrrhic and a spondee, as *dŏcŭīssēnt*. It is not restricted to any particular number of feet or measures, but may be

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minative, and its final syllable is made long by position before *bl* in the following word, or else it is the ablative. As to the lengthening of short *monosyllables* in the thesis of a foot, without the aid of position, it is altogether unheard of; and the examples which are adduced in support of this license are only corrupt readings. Thus in *Ovid. Heroid.* 15, 79: *Molle meum levibus cōr est violabile telis*, we must read *levibusque cŏr est*. In *Sabin. epist.* 3, 18: *Laesa ēs, et laesam scribis amare tamen*, read *laesa es sed*. In *Valerius Flaccus.* 3, 348: *Concussi tremuere rogi*, ter *horruit aether*, read *tĕr inhorruit*; and so of all the rest.—*vid. Schneider's Lateinische Grammatik.* p. 759. seqq.

20. Minor Alcaic.

This metre consists of two dactyls followed by two trochees; as,

Lēvĭă | pērsŏn̆ŭ|ērĕ | săxă.

21. Dactylico-Iambic.

This measure occurs in the 2d, 4th, and other even lines of the 11th Epode of Horace, as it is arranged in this edition. The first part of the verse is a Dactylic Trimeter Catalectic (No. 3), the latter part is an Iambic Dimeter (No. 7); as,

Scrībĕrĕ | vērsĭcŭ|lōs || ămō|rĕ pēr|cūlsūm | grăvī.

One peculiarity attendant on this metre will need explanation. In consequence of the union of two different kinds of verse into one line, a license is allowed the poet with regard to the final syllable of the first verse, both in lengthening short syllables, and preserving vowels from elision; as,

Epod. 11. line 6. *Inachia* furerē, *silvis*, &c.
— 10. *Arguit, et* laterē *petitus*, &c.
— 26. *Libera consiliā, nec*, &c.
— 14. *Fervidiore* mero *arcana*, &c.
— 24. *Vincere* mollitia, *amor*, &c.

Hence, lines thus composed of independent metres are called ἀσυναρτήτοι, or *inconnexi*, on account of this medial license. Archilochus, according to Hephæstion, was the first who employed them. (*Bentley, ad, Epod.* II.) Many editions, however, prefer the simpler though less correct division into distinct measures; as,

Scrībĕrĕ | vērsĭcŭ|lōs
Ămō|rĕ pēr||cūlsūm | grăvī.

22. Iambico-Dactylic.

This measure occurs in the 2d, 4th, and other even lines of the 13th Epode of Horace, as it is arranged in this edition. The first part of the verse is an Iambic Dimeter (No. 7), the latter part is a Dactylic Trimeter Catalectic (No. 3). It is therefore directly the reverse of the preceding.

Occă|sĭō|nĕm dē | dĭē : || dūmquĕ vĭ|rēnt gĕnŭ|ă.

The license mentioned in the preceding measure, takes place also in this; as,

Epod. 13. line 8. *Reducet in sedem* vicē. *Nunc*, &c.
— 10. *Levare diris* pectorā *sollicitudinibus.*
— 14. *Findunt Scamandri* fluminā, *lubricus*, &c.

These lines are also, like those mentioned in the preceding section, called ἀσυναρτήτοι, or, *inconnexi*. Many editions prefer the following arrangement, which has simplicity in its favour, but not strict accuracy:

Occā|sĭō‖nēm dē | dĭē:
Dūmquĕ vĭ|rēnt gĕnŭ|a.

METRICAL INDEX

TO THE

LYRIC COMPOSITIONS OF HORACE.*

Æli, Vetusto, . . . 18, 18, 8, 20.
Æquam memento, . 18, 18, 8, 20.
Albi, ne doleas, . . 13, 13, 13, 14.
Altera jam teritur . 1, 5,
Angustam, amice, . 18, 18, 8, 20.
At, O Deorum, . . 5, 7.
Audivere, Lyce, . . 13, 13, 15, 14.
Bacchum in remotis . 18, 18, 8, 20.
Beatus ille, . . . 5, 7.
Coelo supinas, . . 18, 18, 8, 20.
Coelo tonantem, . . 18, 18, 8, 20.
Cum, tu, Lydia, . . 14, 13.
Cur me querelis, . . 18, 18, 8, 20.
Delicta majorum, . . 18, 18, 8, 20.
Descende coelo, . . 18, 18, 8, 20.
Dianam, tenerae, . . 13, 13, 15, 14.
Diffugere nives, . . 1, 3.
Dive, quem proles, . 10, 10, 10, 4.
Divis orte bonis, . . 13, 13, 13, 14.
Donarem pateras, . 13.
Donec gratus eram tibi, 14, 13.
Eheu! fugaces, . . 18, 18, 8, 20.
Est mihi nonum, . 10, 10, 10, 4.
Et thure et fidibus, . 14, 13.
Exegi monumentum, . 14.
Extremum Tanain, . 13, 13, 13, 14.
Faune, Nympharum, 10, 10, 10, 4.
Festo quid potius die, 14, 13.
Herculis ritu, . . . 10, 10, 10, 4.
Horrida tempestas, . 1, 22.
Ibis Liburnis, . . 5, 7.
Icci, beatis, . . . 18, 18, 8, 20.
Ille et nefasto, . . 18, 18, 8, 20.
Impios parrae, . . 10, 10, 10, 4.
Inclusam Danaën, . 13, 13, 13, 14.
Intactis opulentior, . 14, 13.
Integer vitae, . . 10, 10, 10, 4.
Intermissa, Venus, . 14, 13.
Jam jam efficaci, . 5.
Jam pauca aratro, . 18, 18, 8, 20.
Jam satis terris, . . 10, 10, 10, 4.
Jam veris comites, . 13, 13, 13, 14.
Justum et tenacem, . 18, 18, 8, 20.
Laudabunt alii, . . 1, 2.
Lupis et agnis, . . 5, 7.
Lydia, dic, per omnes, 16, 12.
Maecenas atavis, . 13.
Mala soluta, . . . 5, 7.
Martiis coelebs, . . 10, 10, 10, 4.
Mater saeva Cupidinum, 14, 13.
Mercuri, facunde, . 10, 10, 10, 4.
Mercuri, nam te, . 10, 10, 10, 4.
Miserarum est, . . 17.
Mollis inertia, . . 1, 7.
Montium custos, . 10, 10, 10, 4.
Motum ex Metello, . 18, 18, 8, 20.
Musis amicus, . . 18, 18, 8, 20.
Natis in usum, . . 18, 18, 8, 20.

* The numbers refer to the several metres, as they have just been explained. Thus, in the ode beginning with the words *Æli, Vetusto*, the first and second lines of each stanza are *Greater Alcaics* (No. 18), the third line is an Iambic Dimeter (No. 8), and the last line a *Minor Alcaic* (No 20), and so of the rest.

Ne forte credas, . . 18, 18, 8, 20.
Ne sit ancillae, . . 10, 10, 10, 4.
Nolis longa ferae, . 13, 13, 13, 14.
Nondum subacta, . 18, 18, 8, 20.
Non ebur, neque, . 9, 6.
Non semper imbres, 18, 18, 8, 20.
Non usitata, . . . 18, 18, 8, 20.
Non vides quanto, . 10, 10, 10, 4.
Nox erat, ... 1, 7.
Nullam, Vare, . . 11,
Nullus argento, . . 10, 10, 10, 4.
Nunc est bibendum, 18, 18, 8, 20.
O crudelis adhuc, . 11.
O Diva, gratum, . 18, 18, 8, 20.
O fons Bandusiae, . 13, 13, 15, 14.
O matre pulchra, . 18, 18, 8, 20.
O nata mecum, . . 18, 18, 8, 20.
O navis, referunt, . 13, 13, 15, 14.
O saepe mecum, . 18, 18, 8, 20.
O Venus, regina, . 10, 10, 10, 4.
Odi profanum, . . 18, 18, 8, 20.
Otium Divos, . . 10, 10, 10, 4.
Parcius junctas, . . 10, 10, 10, 4.
Parcus Deorum, . 18, 18, 8, 20.
Parentis olim, . . . 5, 7.
Pastor quum traheret, 13, 13, 13, 14.
Persicos odi, . . . 10, 10, 10, 4.
Pecti, nihil me, . . 5, 21.
Phoebe, sylvarumque, 10, 10, 10, 4.
Phoebus volentem, . 18, 18, 8, 20.
Pindarum quisquis, . 10, 10, 10, 4.
Poscimur: si quid, . 10, 10, 10, 4.
Quae cura patrum, . 18, 18, 8, 20.
Qualem ministrum, . 18, 18, 8, 20.
Quando repostum, . 5, 7.
Quantum distet, . . 14, 13.
Quem tu, Melpomene, 14, 13.
Quem virum, . . 10, 10, 10, 4.
Quid bellicosus, . . 18, 18, 8, 20.
Quid dedicatum, . 18, 18, 8, 20.
Quid flet, Asterie, . 13, 13, 15, 14.
Quid immerentes, . 5, 7.
Quid obseratis, . . 5.
Quid tibi vis, . . . 1, 2.
Quis desiderio, . . 13, 13, 13, 14.
Quis multa gracilis, 13, 13, 15, 14.
Quo, me, Bacche, . 14, 13.
Quo, quo, scelesti, . 5, 7.
Rectius vives, . . 10, 10, 10, 4.
Rogare longo, . . 5, 7.
Scriberis Vario, . . 13, 13, 13, 14.
Septimi Gades, . . 10, 10, 10, 4.
Sic te, Diva, . . . 14, 13.
Solvitur acris hyems, 19, 6.
Te maris et terrae, . 1, 2.
Tu ne quaesieris, . 11.
Tyrrhena regum, . 18, 18, 8, 20.
Ulla si juris, . . . 10, 10, 10, 4.
Uxor pauperis Ibyci, 14, 13.
Velox amoenum, . 18, 18, 8, 20.
Vides ut alta, . . 18, 18, 8, 20.
Vile potabis, . . 10, 10, 10, 4.
Vitas hinnuleo, . . 13, 13, 15, 14.
Vixi puellis, . . . 18, 18, 8, 20.

METRES OF HORACE,

EXPRESSED IN VERSES OF ARCHILOCHUS, ALCÆUS, SAPPHO, &c.*

1. Πότνια θυμόν. Sapph.
2. Ἀχνυμένη σκυτάλη. Arch.
3. Νῦν δ' ἀβρῶς ἐρόεσσαν. Alc.
4. Οἴνου δ' ἐξέπιον κάδον. Alc.
5. Φαινόμενον κακὸν οἰκαδ' ἄγεσθαι. Arch.
6. Ἑσπερε πάντα φέρων, ὅσα φαίνολις ἐσκέδας' αὐώς. Sapph.
7. Ἐκ με λάσας ἀλγέων. Alc.
8. Τίς σὰς παρήειρε φρένας. Arch.
9. Λαῖφος δὲ πᾶν ζάδηλον ἦδη. Alc.
10. Χαίροισα νύμφα, χαιρέτω δ' ὁ γάμβρος. Sapph.
11. Τῷδ' ἄρ ἀλώπηξ κερδαλῆ συνήντετο. Arch.
12. Ἀνδρες γὰρ πόλιος πύργος ἀρήϊος. Alc.
13. Ποικιλόφρον ἀθάνατ' Ἀφροδίτα. Sapph.
14. Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται. Alc.
15. Ναὶ φορήμεθα σὺν μελαίνᾳ. Alc.
16. Μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω. Alc.
17. Οὐκ ἔτος ὦ γυναῖκες. Aristoph.
18. Δεῦτε νῦν ἀβραὶ Χάριτες καλλίκομοί τε Μοῖσαι. Sapph.
19. Ἐμὲ δείλαν, ἐμὲ πασᾶν κακοτάτων [πεδέχοισαν.] Alc.
20. Τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίην ἐλυσθείς. Arch.
21. Ἀλλά μ' ὁ λυσιμελὴς, ὦ 'ταῖρε, δάμναται πόθος. Arch.
22. Ω 'ταῖρε δάμναται πόθος ἀλλά μ' ὁ λυσιμελής.

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* *Horatii Opera ed. Bentley*, p. 459.—*Horatii Opera ed. Kidd.* p. xvii. The numbers in the margin have no reference whatever to the metres as explained in the preceding pages. They are intended merely for distinctive marks. It is left as an exercise for the student to ascertain the proper measure of each line.

MANUSCRIPTS OF HORACE.*

None of the MSS. of Horace are of such high repute and value as the four celebrated *codices* of Virgil, which have descended to modern times. Several, however, of considerable authority and antiquity were collected at the revival of literature, and subsequently came into the possession of Lambinus, Cruquius, Fabricius, Pulmannus, Bentley, and other eminent editors of Horace. Of this sort were five MSS. in the Vatican Library, which Lambinus describes as being "very ancient" (*antiquissimi*), though without enlarging any farther in relation to them. The four *Codices Blandini*, or *Blandiniani*, are likewise deserving of distinguished mention. They were brought to Rome from a convent of the Benedictines near Ghent, and are supposed to be as ancient as the ninth century. One of them indeed, which Cruquius calls "*Blandinius Antiquissimus*," is made by that editor to have been still earlier than the period just mentioned; and Cuningam regards it as the most accurate and the best of all the MSS. of Horace. Muretus also makes mention of it in the preface to his edition of 1555.

In the Royal Library at Paris, there are sixty-one MSS., fourteen of which contain the whole works of Horace, and the others comprehend parts of his writings. Of those which comprise the complete works, there are four which are very accurate, and are supposed to be as old as the 10th and 11th centuries. The one which is believed the most ancient has the following inscription:

Hic liber est, Benedicte, tuus, venerande, per orbem;
Obtulit Herbertus servus et ipse tuus—

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* *Dunlop's Roman Literature*, vol. 3. p. 571. *Lond. ed.*—*Horatii Opera, ed. Mitscherlich*, vol. 1. p. 1, seqq.—*Horatii Opera, ed. Hunter*, p. xiii. seqq.

Another MS. bears the inscription—

D. D. Puteanis fratribus D. Gothofredus M.D.

The third MS. had belonged to Pierre Daniel of Orleans, from whom it passed to the Library of Colbert, and thence to the Bibliothèque du Roi. At the time when Bandini drew up his catalogue, there was extant, in the Medicean-Laurentian Library, a MS. of Horace, supposed to be of the 12th century, which had belonged to Petrarch (as appears from his autograph on the first page,) and was enriched with marginal annotations in his hand. This copy had been purchased by Petrarch in 1347. Some time after his death, it fell into the hands of a person called Jac. Hebrius, who sold it at Padua to Ludovicus Podicatharus, in the year 1458. It was bequeathed by him to Cosmo Puccius, Bishop of Arezzo, in 1504. It next belonged to Laurentius Rodolphus, who, in 1549, presented it to Antonius Petreius, a Florentine Canon, from whose hands it was transferred to the Laurentian Library.

Among the MSS. of Fabricius may be mentioned the *Codex Anhaltinus*, sent to him by Prince George of Anhalt. Fabricius bestows high commendation upon it for its antiquity, and the excellent readings which it contains. He professes to have derived great assistance from it, both in emending the text of Horace, and rectifying the commentary of Acron.

Pulmann sets great value upon one of his MSS. which he had received from Augustin Hunnaeus, both on account of its antiquity and the accurate text which it exhibits.

Bentley's principal MS. is the *Codex Graevianus*, supposed to be about 800 years old, but wanting a great part of the Satires and Epistles. Bentley received it from the celebrated Graevius. After his death it passed to the library of the Elector Palatine.

Gesner, among other *subsidia*, had the *Codex Goettingensis*, belonging to the library of the University of Göttingen. It is remarkable for the elegance of the hand-writing; and though its antiquity is not great, it contains, however, for the most part, very good readings. Gesner's "*apparatus criticus*" was likewise increased by two *Codices Hannoverani*, from the Royal library of Hanover; both, however, imperfect: and also by the *Collatio Saxiana*, or a collection of various readings made by C. Saxe. These readings were obtained partly from the margin of a copy of Cuningam's Horace, having been written there by Cortius from two MSS., one a Leipsic and the other a Weimar *codex;* and partly from the margin of a copy of Maittaire's Horace, on which some anonymous critic had written the lections of four MSS.

Jani had the use of several MSS., the principal of which appear to have been the two Dessau MSS. *Codices Dessavienses duo*, and the two Altorf MSS. The first of the two Altorf *Codices* would seem to have

been transcribed by some ignorant copyist, from an unknown MS. of great value, since it exhibits many excellent readings which either occur in no other MSS., or else in very few. We ought not to omit, however, in this enumeration of Jani's "*subsidia*," the Franker MS., remarkable as well for its age, as for the number of inedited scholia which it contains.

The Strasburgh MSS. of which Oberlin made use in preparing his splendid edition, were four in number. They do not appear to have been of any very great value. Two belonged to private individuals; the remaining two were contained in the library of the college.

Jaeck's recent edition of Horace professes to be based upon the readings of six Bamberg MSS. never before employed in settling the text of the poet. They do not appear, however, to be entitled to any very peculiar praise.

In the old MSS. of Horace, the text was generally, if not universally, accompanied with a very copious marginal commentary; and to make room for this, the space allowed for the Latin verses was too much contracted. The commencement, likewise, of a new ode or epistle was frequently decorated with illuminations, which, by also occupying a portion of space, tended still more to limit that which was reserved for the text. The transcriber, in consequence, frequently found that one verse of the poem could not, in writing, be contained in one line of his paper, but that a part of a verse must necessarily be carried on to a second; and, as he was not sufficiently skilful to discern where each verse properly terminated, the commencement of a new one was not marked by a capital letter, or any other distinction. Hence the confusion introduced in the metre of the lines, and the disputes with regard to their division. Sometimes, too, the copyists wrote lines without the first letters, intending afterwards to emblazon them, which in many instances was forgotten entirely. Thus, in the 29th line of the first ode of the first book:—

Me doctarum hederae praemia frontium,

the first letter was left blank in the oldest MSS., and the word *Te* was adopted by conjecture, in the ancient editions, till Rutgersius proposed an alteration to *Me;* which correction has been admitted in almost all the impressions published since his time; though Dr. Hare attempted to justify and revive the old reading of *Te*.

With regard to ancient MSS. generally, it may not be amiss to mention in this place the chief results, as to their distinctive marks, which have been obtained from an examination of them.*

Dictionaire Bibliographique, tome 1. p. 27.—*Horne's Introduction*, vol. 2. p. 49.

1. Manuscripts were written in capital letters until the 7th or 8th century, and mostly without any divisions of words.

2. In the most ancient Manuscripts there are no points:—when the point or dot came to be employed, it was placed at the top of the letter, and not in the line.

3. Commas were not used until towards the end of the 10th century.

4. Marks of interrogation, exclamation, and parenthesis, were not employed until the 15th century.

5. In the 13th century they began to separate words by small lines inclined from right to left.

6. Abbreviations are very rare in manuscripts anterior to the 11th century, while in the three succeeding centuries they become so varied and multiplied as to render the reading of manuscripts very difficult, and sometimes impossible.

The *Palimpsesti Codices* must not be passed unnoticed. It is well known, observes a Reviewer,* that we have to ascribe the loss of many valuable works to a practice which prevailed in the middle ages among the monkish scribes, who used to pare off the surface of parchment manuscripts, or to obliterate the ink by some chemical process, for the purpose of fitting them to receive the works of some Christian author. Copies of books thus prepared, and written on a second time, are called *Codices Palimpsesti*.† It appears from an account given by Wetstein of the *Codex Claromontanus* of the New Testament, that it had originally contained the works of some tragedian, perhaps Sophocles. A very ancient Galen was detected under the text of the New Testament by Knittel, in the library at Wolfenbuttel: for the erasure of the original writing was not always so complete, but that parts of it might be decyphered by holding it up to the light. The discoveries of Maio among the *Codices Palimpsesti* of the Ambrosian library at Milan are known to all.

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* *Museum Criticum*, vol. 2. p. 141.

† Cic. ad. Trebat, 4. 18. "*Nam quod in Palimpsesto, laudo equidem parsimoniam, sed miror, quid in illa chartula fuerit, quod delere malueris—non enim puto te meas epistolas delere, ut reponas tuas.*" Catullus. 20. 5. "*Nec sic, ut fit in palimpsesto Relata: chartae regiae, novi libri.*"

PRINCIPAL EDITIONS OF HORACE.

ABOVE *six hundred* editions of the works of Horace have appeared since the invention of printing. The following sketch will be found to contain notices of the most important of them.

EDITIO PRINCEPS. 4to. Without printer's name, date, or place of publication. It is supposed by most bibliographers to have been printed at Milan, in 1470, by Anthony Zarot; while others imagine it to have been the work of Philip de Lavagna, some time previous to 1469. It is extremely rare and valuable, and, at Dr. Askew's sale, was purchased for £17 6*s*. 6*d*. while at the Pinellian it brought £31 10*s*. Gesner found the text of this edition such as to entitle it to the faith due to a MS. His words are: "Possideo exemplum primae quae adhuc innotuit editionis, cuivis libro manuscripto facile comparandum," &c.

Oratii Sermones, fol. printed in Gothic characters, without place, date, or name of printer. Generally supposed to have appeared in 1470.

Horatii Opuscula. 1471. Printed at Rome, by John Philip de Lignamine. A work of excessive rarity. The date is ascertained with some probability from a letter of the printer's appended to the volume, and dated 1472, in which he speaks of this year having been the *second one* of his residence at Rome.

Q. Horatius Flaccus, by Anthony Zarot, Milan, 1474, 4to. Very rare and valuable. This same year Zarot first published the commentaries of Acron and Porphyrion on the works of Horace, separately, however, from the text.

Horatii Opera, by Carnerius, Ferrara, 1474, 4to. This is an extremely scarce edition. Dibdin and others make it of the 8vo. size, but erroneously, according to Moss.

Towards the close of the 15th century, Horace was printed in almost every city where a press was established. Besides the editions of Rome, Milan, and Ferrara, there were others published at Padua, Venice, Leipzig, Strasbourg, Paris, &c. One of the most remarkable editions of this period is
1476. that of Rome 1476, in folio, with the scholia of Acron and Porphyrion. It contains, however, only the Odes, Epodes, Carmen Saeculare, and Art of Poetry. This edition was su-
1482—1495. Landinus. perintended by Aloysius. In 1482 appeared from the Florence press the edition of Landinus, in folio, enriched with a very valuable commentary. It was reprinted in 1483, 1486,
1484. Gryphus. 1490, 1491, and 1495. In 1484 Gryphus published an edition of Horace *cum notis variorum*, from the Venice press, in folio. The notes, however, are only the scholia of Acron and Porphyrion, and the commentary of Landinus. To this edi-
1489. 1492. 1494. tion succeeded that of Domitius in 1489, folio, Venice; and of Mancinelli 1492, folio, from the same place. Not fewer than twelve editions, printed chiefly at Venice and Milan, were formed on the text of this last, before the end of the century. In 1494 appeared the Art of Poetry, with Petrarc's commentary, in 4to. The last edition worthy of no-
1500. Ascensius. tice in this century was that of Ascensius, with a familiar, though, it must be confessed, at times a very trifling commentary. It appeared in the year 1500 from the Paris press, in folio.

16*th Century*.

In the early part of this century are to be distinguished the
1501—1527. Aldus. Aldine* editions from the Venice press, in 1501, 1509, 1519, and 1527. They are in the 8vo. and 12mo. form. Of these the edition of 1501 is the rarest, and next to it that of 1519.

* The Aldi were Aldus Pius Manutius and his son Paulus Manutius. The former was born in 1446, the latter in 1512. It was the elder Aldus, who, observing the many inconveniences which arose from the vast number of abbreviations used by the generality of printers, first contrived an expedient whereby these abbreviations were wholly taken away, and yet books at the same time but little increased in size. This he accomplished by introducing what is now called the *Italic* character, (from the native country of the inventor,) but which was formerly styled *Aldine*. His editions are remarkable for their accuracy and for many excellent readings. The son trod in his father's footsteps, and maintained the high character of the Aldine press. The editions of the Aldi are known by the vignette or rebus of a dolphin nibbling an anchor.

The editions of Philip Junta, from the Florence press, are also celebrated. They are of the 8vo. size, and appeared in 1503, 1514, 1516, and 1519. The two last were printed by his heirs. The Aldine and Junta were the leading editions for more than half this century. The edition of Colinaeus appeared from the Paris press in 1528, and was reprinted in 1531, 1533, 1543, and 1549. It is an 8vo. To this succeeded the edition of Sebastian Gryphius, Lyons, 1530, in 8vo., which was eleven times reprinted from 1533 to 1554. Next came the Basle editions, four in number, from the press of Henricpetrus, (Henri-Pierre). The first appeared in 1545, the others in 1555, 1570, and 1580. This edition contains the annotations of 40 commentators, whose names are enumerated on the reverse of the title page. It was pronounced by the late Dr. Parr, "a wonderful storehouse of learning." (Bibliotheca Parriana, p. 178.) In 1551 the younger Aldus published an edition of Horace with the notes of Muretus, which was reprinted ten times, down to 1582. It is in 12mo. We have also an edition with the notes of Pulmann, published at Antwerp in 1557, of the 8vo. size, and eight times reprinted. The most celebrated commentator, however, during this period, was Lambinus, whose edition appeared at Lyons in 1561, of the 4to. size, and was twelve times reprinted down to 1605, which last is considered the best. This work marked a new era in Horatian criticism. Bibliographers style Lambinus "Magnus Horatii sospitator." He did not servilely follow the Aldine or Junta impressions, but adopted from each the readings of which he most approved, and collated them with a number of original MSS. In 1577 Henry Stephens published his first edition, from the Paris press, in 8vo. which was reprinted in 1588 and 1592. Mitscherlich speaks of Stephens' edition as being "*bonarum rerum refertissima.*" Finally, in 1578, appeared the edition of Cruquius, said to be based upon eleven manuscripts. It was reprinted in 1587, 1601, 1603, and 1611. The first, second, and fifth editions were published by Plantin at Antwerp, the remainder at Leyden. The size is 4to. We have also in this century the notes of Politian, and the paraphrase of Cerutti, but the last is held in little esteem. Of all the editions which have been mentioned in this century, if we had to make a selection, the choice would fall upon that of Cruquius, who is deservedly esteemed one of the best commentators on Horace. "Consult the notes," observes Harwood, "in any of the difficult

1503—1519. Junta.

1528—1549. Colinaeus.

1530—1554. Gryphius.

1545—1580. Henricpetrus.

1551—1582. Aldus Jun.

1557—1587. Pulmann.

1561—1605. Lambinus.

1577—1592. Stephens.

1578—1611. Cruquius.

passages in Horace, and you will have your doubts satisfactorily solved." Harles, however, thinks Cruquius inferior to his predecessor Lambinus in research, ingenuity, and general critical knowledge. The opinion appears to us an incorrect one.

17th *Century.*

1605—1653. Heinsius. The 17th century opened with the edition of D. Heinsius, which appeared from the Plantin press at Antwerp, in 1605, of the 8vo. size. It was reprinted at the same press in 1609 and 1610, and from that of the Elzevirs in 1612, 1629, and 1653. The edition of 1629 is the scarcest and the most valued by the curious.

1606—1806. Bond. In 1608 appeared the edition of Bond, from the London press, in the 8vo. form, with a concise but useful running-commentary. It has been very often reprinted. The latest edition we have seen is that from the Paris press, 1806, in 8vo.

1608—1708. Torrentius. In 1608 the beautiful and critical edition of Torrentius was published at the Antwerp press in 4to. and reprinted in 1620 and 1708.

1613. Rutgersius. In this same century we have also the following editions worthy of notice, Horace with the critical notes of Rutgersius, from the press of R. Stephens, Paris, 1613, 12mo. Rutgersius having come from Sweden to France, while Stephens was preparing an impression of Horace, and being much delighted with its beauty and correctness, presented him with the notes (*Lectiones Venusinae*) which he had written on that poet. Being favourably received by the public, and highly esteemed by the learned world, they were inserted in the *Variorum* and other editions of this century.

1653—1690. Schrevelius. A *Variorum* edition by Schrevelius, printed by Haack at Leyden in 1653, 8vo. and reprinted in 1658, 1663, 1668, 1670, 1688, &c. It is not much esteemed by critics. Harwood gives the preference to the first of these editions, though that of 1690 is esteemed the most rare.

1668. Minellius. Horace with the notes of Minellius, Rotterdam, 1668, 12mo. often reprinted and forming a useful edition for beginners.

1691—1828. In Us. Delph. Horace for the use of the Dauphin, edited by Desprez, Paris, 1691, 4to. A well known edition, and often reprinted, but of little real value. As a critical edition it is deserving of no attention, and its text is probably the very worst. The explanatory

notes are in general of a useful character. The edition of Talbot, Cambridge, 1699, 4to. a magnificent and correct edition, executed in a bold character, on a stout clear paper, and formed on a collation of several MSS. and editions. In the same year appeared the edition of P. Burmann from the Utrecht press, 12mo. It contains the text of Heinsius' edition of 1629. It was reprinted in 1713, and, in the compilation of this last, Burmann collated some MSS. and Bentley's edition; from which sources he not only corrected the errors of the former, but culled some very choice and valuable readings.

1699. Talbot.

1699—1713. P. Burmann.

18*th Century.*

The eighteenth century was as fertile as the preceding in editions of the poet. In 1701 was published the edition of Baxter, London, 8vo., praised by Harwood, but severely and justly handled by Harles and Mitscherlich. It was reprinted in 1725. This last edition is replete with opprobrious language and abuse against Bentley. The edition of Baxter in fine has little to recommend it except the selections which it contains from the old scholiasts. Gesner conferred some reputation on the edition of 1725, by making it the basis of his own. Bothe, in his republication of Gesner, has thrown out a large portion of Baxter's notes. In 1711 appeared the edition of the great Bentley, whom the continental scholars, even at the present day, esteem one of the first of modern critics. It was printed at the Cambridge press in 4to. reprinted at the same press in 1713, 8vo., by Bentley's nephew (Mr. S. Bentley), with the notes of R. Bentley abridged: reprinted also at Amsterdam the same year, and again in 1728. The two last editions are preferable to the rest: in these the notes are on the same page with the text, and are accompanied by the index of Treter, enlarged and corrected by Verbergius. Bentley was the first to apply a bold hand to the text of Horace, and, by the aid of some valuable MSS., but much more of his own felicitous though daring conjectures, he altered many of the readings of previous editions. His immense erudition and indefatigable researches render his labours invaluable to the scholar. "Etiam ubi errat," says Mitscherlich,

1701—1725. Baxter.

1711—1728. Bentley.

"ab ingenii doctrinaeque magnitudine semper admirabilis et venerandus." Bentley's fame, however, excited many opponents. In 1717, R. Johnson published a work on Horace under the feigned name of Aristarchus Antibentleianus, at Nottingham, in 8vo. It contained a violent attack on Bentley. "Fuit in hoc viro," observes the critic already quoted, "major adversus Bentleium acerbitas quam doctrina." In 1721 Cuningam entered the lists with an edition printed at the Hague, 2 vols. 8vo. and reprinted the same year at the London press. Cuningam boasts of having corrected the text in upwards of 400 places; and so great was his opposition and animosity to Bentley, that, whenever he discovered that he had adopted any one of his readings, if it was supported by any other authority, he would confess his obligation to that authority rather than to Bentley's; while, if he had followed any emendation of the great critic's, for which he had no authority, though ever so much pleased with it, he would, in many cases, immediately reject it, in order to avoid acknowledging himself under any obligation to the learning of the scholar whom he attacked. Hence the edition of Cuningam, though in many respects a valuable one, is by no means entitled to the praise which Kett bestows on it (*Elements*, vol. 2. p. 531.), when he states that "every page evinces the learned editor's critical sagacity and excellent judgment." Every page, on the contrary, displays his malignant envy and obstinate prejudice. Among the remaining editions of this century, the most worthy of notice are the following: that of Wade, London, 1731, 4to. and 8vo., praised by Bowyer (*Hist. Lit.* vol. 2. p. 277.): The edition of Pine, London, 1733—37, 8vo., with the text entirely engraved (which is that of the Cambridge edition of 1701), and accompanied by a profusion of elegant vignettes: The edition printed by Foulis, Glasgow, 1744, 12mo. This last is said to be immaculate; and the sheets, as they were printed, were hung up in the college of Glasgow, with the offer of a reward for the discovery of an inaccuracy. It has been several times reprinted at Glasgow, but probably not with the same degree of care. In 1749 appeared, from the London press, the edition of Sandby, in 2 vols. 8vo., illustrated with thirty-five engravings, after the antique, and in point of accuracy preferable to that of Pine. Mitscherlich calls it "splendida editio." In 1752 appeared the edition of Gesner, Leipzig, 8vo. Gesner took Baxter's edition of 1725 as the basis of his own; but his notes and emen-

1717. Aristarchus. Antibentl:
1721. Cuningam.
1731. Wade.
1733. Pine.
1744. Foulis.
1749. Sandby.
1752—1822. Gesner. Zeune. Bothe.

dations are truly learned and valuable. It was the observation of Lowth, that Gesner, by pursuing this plan, gave to the world the best edition of Horace. With all due deference to the learned bishop, it is conceived, that Gesner would have succeeded far better, had he not followed Baxter at all. Zeune subsequently enriched Gesner's edition by some valuable notes, and Bothe very recently has added many others; removing, at the same time, a large portion of Baxter's. Gesner's edition of 1788 was reprinted in a very beautiful manner at the Glasgow press, in 1794, in the 4to. and 8vo. size. The Leipsic edition of 1815 contains some valuable notes added by Wendler. Until the appearance of Doering's second edition, to be mentioned presently, Gesner's was decidedly the most popular. In 1757 Dr. Hurd published his English Commentary on the Art of Poetry, London, 3 vols. 8vo. The learned editor discovers the utmost order and connection in this epistle, which he supposes to contain a complete system of rules for dramatic composition. But Hurd was a pupil of Warburton; and, together with much of the ingenuity, had imbibed also the paradox, of his master. His commentary is learned and interesting; but his theory, after having been extremely popular, is now supplanted by that of Wieland. In 1762 an edition of Horace, remarkable for its elegant and exact typography, appeared from the press of Baskerville, Birmingham, 12mo. It was reprinted in 1770, in the 4to. form, and in 1772 in 12mo. The 4to. edition is one of the most rare and valuable works ever executed by Baskerville. In 1770, Valart published an edition from the Paris press, in 8vo. It is held in but little estimation. The editor states that it is formed on a collation of seventy-six MSS., but it does not absolutely appear that he himself consulted them: on the contrary, it is evident that he did little more than what was done by his predecessors. In some respects, however, this edition is entitled to a degree of praise, for the acuteness, learning, and ingenuity which it occasionally displays. In 1778, Jani published, from the Leipsic press, an edition of the first and second books of the Odes, which was followed by the third and fourth books in 1782. A reprint of both volumes, under the care of Schaeffer, appeared in 1809. The size is 8vo. Jani's first volume was very eagerly bought up, but the second was rather coldly received. It is a work of considerable merit, though severely reviewed in the Biblio-

1757. Hurd.

1762—1772. Baskerville.

1770. Valart.

1778—1809. Jani.

1788. Oberlinus. theca Critica, Amst. vol. 1. part 4. p. 84—96. In 1788 was published the edition of Oberlinus, Strasbourg, 4to. A very elegant and accurate work, in the compilation of which Oberlin collated four Strasbourg MSS. which are supposed to be very ancient, and the various readings of which are inserted at the end of the volume. These MSS., however, do not appear to be of any great value. A very splendid edition was published at Parma, from the press of Bodoni, in folio, under the care of J. N. De Azara. It has no notes, but the text is modelled after the best editions and MSS. Among the latter are five from the Chigian Library, containing the odes. This edition was succeeded by two others printed by Bodoni, the first in 1793, of which only 150 copies are said to have been struck off: the second in 1794, in 8vo. of which last there were only 200 copies printed. Bodoni's editions, however, are unfortunately not free from typographical errors. We come next to a variorum edition by Dr. Combe, London, 1792, 2 vols. 4to. This is certainly a splendid edition, but of no particular merit. It was severely reviewed in the British Critic, for January 1794. The review is republished in the Classical Journal (vols. 5 and 6), with alterations and additions. It charges the editor, Dr. Combe, with want of diligence in consulting the authors from whose works the notes are taken, and with not exercising sufficient care in incorporating their critical emendations and remarks. The reviewer pronounces this edition to be "at the same time strikingly redundant and deficient." He admits, however, that the notes and prolegomena contain a valuable treasure of critical and philological learning. The typographical merits of the work are said to be disgraced by a slovenly negligence and inaccuracy. In 1794 appeared the edition of Wakefield, from the London press, in two volumes, small 8vo. This is a very neat and correct work, and is held in considerable estimation, both for the very pleasing style in which it is printed, and for the critical sagacity which in many instances characterizes the text. In 1797, Dr. Hunter published an edition from the St. Andrew's press, in 12mo. distinguished for its accuracy, with some very excellent critical notes. In 1799, Didot, acting both as editor and printer, brought out a magnificent edition from the Paris press, in folio, "charta regali impressa." It is formed on the basis of that of Oberlin, which Didot considered the most correct, and adorned with beautiful vignettes. Only 250 copies were struck off. In 1800 appeared the excel-

1791—1794. Bodoni.

1792. Combe.

1794. Wakefield.

1797. Hunter.

1799. Didot.

1800—1806. Mitscherlich.

cellent and valuable edition of Mitscherlich, from the Leipzig press, in 2 vols. 8vo. The notes, though rather diffuse, are admirably adapted to elucidate the meaning of the poet, and the work has been regarded by many competent critics as a masterpiece of erudition and classical taste. The text is in general pure and correct, but occasionally leans too much to the readings of the common editions. In what has been called Aesthetic criticism — in the judgments passed on the poetical ideas, and poetical expressions, it is superior to the edition of Jani. It is to be lamented that this edition extends only to the end of the Epodes, and has never been completed.

19*th*. *Century*.

The edition of J. M. Ernesti, Berlin, 1802, 2 vols. 8vo. is a production of inferior merit. "Parum placuit viris doctis," says Klügling, in his supplement to Harles' Notitia. Far different, however, is the edition of Döring. It first appeared from the Leipzig press in 1803, in one volume 8vo. containing merely the odes, epodes, and carmen saeculare. The work was completed in 1824, and was published as a new edition in two volumes 8vo. It was reprinted at the Glasgow press in 1826, in a very beautiful manner, though with some inaccuracies in the typography. The Glasgow reprint is in one volume 8vo. The merits of this edition entitle it to a very high rank. The text is settled after no particular edition, but combines the excellencies of all, and is occasionally improved by the learned and felicitous emendations of the editor himself. The commentary is concise, but learned and satisfactory. In 1806 an edition of Horace by Praedicow appeared from the Wirtemberg press, in 8vo. The editor has altered the text in 913 places, without assigning any reasons for these numerous changes. The consequence is, that we have here a new Horace and not the bard of Venusia. The continental critics have been of course extremely severe in their strictures on the work. To this edition succeeded that of Fea, Rome, 1811, in 2 vols. 8vo. It is praised by some critics, and by Klügling among the rest, for its accurate typography, which Fea professed to have emended after ancient inscrip-

1802. Ernesti.

1803—1826. Döring.

1806. Praedicow.

1811—1820. Fea. Bothe.

tions, coins, &c. and also for its correct punctuation and the copious account which it gives of various readings. Döring, however, passes a much more correct decision upon its merits in the following words: "Multum praesidii ad Horatii interpretationem editione Romae (anno 1811) a *Fea* evulgata et multis praeconiis commendata me nacturum esse speraveram; sed haec spes me fefellit. Nam praeter ingentem lectionum è multis codicibus descriptarum et congestarum farraginem pauca, quae Horatii editorem juvare possint, habet illa editio. Nec parum in ea offendit acerbitas et petulantia qua *Fea* insultat fere *Bentleio*, quem tamen longe illum tam doctrinae copia, quam accuratiore Latinae linguae scientia, superare, quis est qui non intelligat?" Fea's edition was reprinted at Heidelberg in 1820, in two vols. small 8vo. with notes and additions by Bothe. The German editor is very profuse in his encomiums on Fea, and states that he was first induced to reprint the work from having seen it praised in Wolf's Analecta. Döring's opinion, however, appears to us, from an actual inspection of Fea's edition, to be decidedly the true one.

1815—1822. Gesner. (*vid.* 1752.) In 1815 Gesner's edition was reprinted with the additions of Zeune, and some notes by an anonymous critic, who appears, from some accounts, to have been C. C. Wendler. It was republished again in 1822 with additions by Bothe, who omitted a large portion of Baxter's notes.

1815. Heindorff. In 1815 Heindorff gave to the world his edition of the Satires with a commentary,

1817. Kidd. Breslau, 8vo. In 1817, Kidd published an edition of Horace from the Cambridge press, in 12mo. The text is substantially Bentley's. Some short, but valuable notes, both original and selected, are added to the volume. Horace also appeared in

1817. Regent's ed. 1817 among the Regent classics, London, 18mo: and again in 1822.

1818. Valpy. Valpy likewise published a small expurgated edition, with English notes, in 1818, 12mo.

1821. Jaeck. In 1821, Jaeck, the librarian of the Royal library at Bamberg, published an edition from the Weimar press, in one volume 12mo. accompanied with notes. It professes to have corrected the text by the aid of six manuscripts in the Bamberg library, never before collated, and of which specimens are given at the end of the volume. It does not possess, however, any particular merit.

1820. London. In 1820, an edition was published at the London press in 32mo., remarkable as being at that time the smallest edition of Horace ever printed. It has been eclipsed, however, of late by

the edition of Filon, Paris, 1828. The types for this last were purposely cut by H. Didot, and are certainly the very smallest of which the annals of printing can boast. It produces a strange contrast to place this pigmy edition of the bard by the side of the ponderous folio of Basle, enriched with the labours of forty scholars and grammarians. The Bipont edition of Horace, certainly the worst of that otherwise valuable collection, and perhaps too one of the worst books ever edited, has been lately republished by the house of Treuttel and Wurtz, at Paris and London, under the care of M. Gence. Under its new form it deserves to be spoken of in terms of high approbation. In our own country, an edition of Horace has lately appeared from the Boston press. It is a production, however, of very inferior merit, being neither remarkable for the purity of its text, nor for the accuracy and extent of the accompanying annotations.

1828. Filon.

1828. Gence.

TRANSLATIONS OF HORACE.*

1. *Italian.*

"The earliest translations of the *odes* were those of Fabrini, and Georgini Da Jesi, which were not published till the close of the 16th century; and nearly one hundred years elapsed before F. Nomi, who was the next translator, published his version at Florence, dedicated, in a canzone, to the Grand Duke of Tuscany. The translation of Francesco Cappone came forth at Venice nearly about the same time. Subsequent to that period, those who have rendered the odes of Horace into the Italian language, seem to have fallen into the equally dangerous extremes of paraphrase, and slavish adherence to their original. Mattei, in his translation, which he entitles 'Metamorfosi Lirica d'Horatio parafrasato e moralizzato,' informs us, 'in tutte sue odi ed epodi io tel farò comparire transformato: di Latino in Toscano, di licentioso in pudico, d'Epicureo in morale: tutti i luoghi dove si tocchino oscenità ho convertito in sensi morali: tutti altri soggetti ancora poco honesti ho ridotti dentro i limiti della modestia, lasciando solo quelle poche odi, che son tutte ripiene dal capo al piè di materia vitiosa.' Paolo Adriani, on the other hand, entitles his version, 'Le Ode d'Horatio, con simil ordine di metro ed egual numero di sillabe e sovente minore, puramente tradotte.' Two other versions of the *odes* appeared during the first half of the 18th century; the one by the Abate del Buono, a native of Bologna, and professor in the university of Turin; and the other, which is generally accounted the best Italian version of Horace, by Stefano Pallavicini, secretary to the king of Poland. This last translation is highly applauded by Haym and

Fabrini. De Jesi. Nomi. Cappone. Mattei. Adriani. Buono. Pallavicini.

* *Dunlop's Roman Literature*, vol. 3. p. 581. *Lond. ed.*—*Moss's Manual of Classical Bibliography*, vol. 2. p 89. *seqq.*

Paitoni. 'Elegantissima traduzione,' observes the former; and in the *Novelle della Repub. delle Lettere.* (Anno 1737. p. 142—3) we have the following: 'Abbiamo altre traduzione di quell' insigne Poeta, ma la presente noi giudichiamo, che sta per togliere a tutte la palma.' Count Algarotti, after the death of Pallavicini, which happened in 1742, collected his works, and addressed the edition of them, which he published, to the king of Poland, Augustus III. This translation first appeared in 1736; it is executed in different poetical measures, adapted to the nature of the different subjects presented in the original.

Dolce.

There were translations in the Italian of the *Satires* and *Epistles* before the *Odes*. The *Satires* were versified by the celebrated critic and scholar, Ludovico Dolce, in 1559. But, though well qualified for this task by his learning and taste, he appears to have wrought from some inferior edition, or inaccurate MSS.; and he has consequently, in many passages, given an erroneous interpretation of the sense of his author. This work of Dolce, however, was corrected and remodelled, in the commencement of the eighteenth century, by Francesco Maria Biacca, who, according to the affected practice of the Arcadian Society, to which he belonged, assumed the name of Parmindo Ibichense. Francesco Borgianelli (or Itarco), another Arcadian, translated the *Satires* in 1730, and the *Epistles* a few years afterwards, in *Terza Rima*. For a character of these last mentioned versions consult the *Novelle della Repub. delle Letters*, Anno 1737, p. 385—6. and An. 1738, p. 193—4.

Biacca. (Parmindo Ibichense.)

Borgianelli. (Itarco.)

Paitoni enumerates not fewer than fourteen different Italian versions of Horace's *Art of Poetry*, of which the best is that by Benedetto Pasqualigo, a Venetian nobleman. It appeared from the Venice press in 1726, 8vo.

Pasqualigo.

In the general collection of Italian translations of the Ancient Latin poets, printed at Milan, 1785, &c., and entitled *Corpus*, &c., 'Raccolta di tutti gli antichi poeti Latini con loro versione nell' Italiana favella,'—the editors, in the eighth and ninth volumes, which contain the works of Horace, have selected as the best, the translation of the Abate del Buono for the *Odes* and Epodes—the version of L. Dolce, as improved by Biacca, for the Satires—that of Borgianelli for the Epistles, and of Pasqualigo for the *Art of Poetry*. A character of this collection is given in the *Novelle della Repub. delle Letters*, Anno 1636. p. 88—91."

2. *French.*

"The earliest French translation of the *Odes* of Horace in verse is that by Jacques Mondot, printed in 1579. His work is full of all the faults which characterise the French poets of his age. It is executed in various measures, some of the odes being in verses of eight, and others of twelve, syllables. Translations of Odes of Horace may be found in the works of all the poets, at the close of the 16th and commencement of the 17th century; as Joachim de Bellay, Philippe Deportes, Nicolas Rapin, and Colletet. A few of these odes are well executed, and a collection might have been formed from them, which would have given a better idea of the original than the professed, but miserable, translations of the whole odes, which appeared in the course of the 17th century. Among these last may be mentioned the version of Marcassus. The translator is said, by Ernesti, to have commenced this translation at the age of eighty years, and to have completed it in two months: he was professor of rhetoric to the college of La Marche, at Paris. His translations, romances, and plays are equally disregarded. The last were deemed unworthy of being acted before the students of his college. The version of the Abbé Pellegrin, published at Paris in 1715, merited the severe epigram of M. de la Monnoye:

Mondot.

De Bellay. Deportes. Rapin. Colletet.

Marcassus.

Pellegrin.

> Il faudroit, soit dit entre nous,
> A deux Divinités offrir ces deux Horaces—
> Le Latin à Venus, la déesse des Graces,
> Et le Français à son epoux.—

From this period, few translations of the Odes, and none which were much better than those of the Abbé Pellegrin, appeared till near the close of the century.'

Within the last fifty years, the French have made up for the deficiency, at least in the number of their poetical translations of the Odes and Satires. Of these numerous translations, one of the most deserving of mention is that of Daru, which first appeared in 1801, and was republished in 1804—5, with a version of the remainder of Horace's works. 'La plus ancienne,' observes Dessault, 'celle de M. le comte Daru, est, à mon gré, la meillure; mais je doute qu'elle se fût soutenue, si elle n'eut été accompagnée et appuyée de la traduction du

Daru.

reste des Oeuvres d'Horace: encadrée dans un travail complet, dont elle est partie intégrante, elle a participé nécessairement à la faveur que devoit obtenir une grande entreprise, exécutée dans son ensemble avec assez de bonheur; mais on convient généralement que les efforts de l'auteur, assez heureux, et assez dignes d'applaudissemens, dans les satires et dans les epîtres, ont presque complètement échoué dans les odes. C'est l'avis de tous les connoisseurs: habile à manier le vers familier, M. Daru paroît à peu près étranger aux secrets d'une versification, qui demande plus d'art, de tour, de précision et d'élegance. Sa traduction des odes est extrêmement foible et défectueuse: on y aperçoit même de la négligence, et le soin semble y manquer autant que le talent et le métier.' (*Annales Litt.* t. 4. p. 577.) The opinion of Klügling, however, is more favourable: "Haec egregia versio ceteras omnes vincit elegantia, suavitate et indole vere poetica. In Odis propter Gallicae linguae ingenium non ubivis fieri sane potuit, ut interpres verborum magnificentia et sublimitate exemplum suum assequeretur: verum in Sermonibus et Epistolis tanta plerumque fide tantaque sermonis facilitate et naturali quadam elegantia poetae verba reddidit, ut Horatio plane satisfactum videatur.'

Vanderbourg. (*Suppl.* p. 211.) The version of Vanderbourg is also entitled to considerable praise. 'Les Odes d'Horace, trad. en vers fr. avec des argumens et des notes, et revues pour le texte sur 18 manuscrits, par C. Vanderbourg.' Paris, 1812—13, 3 vols. 8vo. The manuscripts which the translator collated were at that time deposited in the Royal Library: five of them he supposes to have been written in the 10th, and two in the 11th, century. As this editor has not inserted more than ten pages of various readings, critics justly suspect that he did not collate these MSS. so diligently as he ought to have done. Of the readings which appear to have been derived from authentic sources, there are some few which were not previously known. Vanderbourg's great error, as regards his version, is an attempt to make it imitate, as closely as possible, the form and structure of the original, line agreeing with line, and stanza with stanza. Hence Dussault remarks: 'Rendre Horace vers par vers, calquer le vers François sur le vers Latin, les strophes de la traduction sur celles de l'original; telles sont les lois qu'il s'est gratuitement imposée. Il halète, il sue, dans ces entraves volontaires; et le resultat de ses laborieux efforts est de donner à Horace une physionomie

gothique, qui le rend tout-à-fait méconnoissable: toutes les grâces de ce charmant poëte périssent sous le poids de cette triste théorie empruntée, je crois, à la littérature Germanique.' (*Annales Litt.* t. 4. p. 577—78.) Brunet's opinion is more favourable. 'Cette traduction a été également bien reçue par les savans et par les gens du monde, et l'on désire que l'auteur achève de traduire un poëte dont il sait si bien faire connoître les beautés.' (t. 2. p. 142.)

The French *prose* translations of Horace are by no means few in number; we shall content ourselves, however, with naming the most important. The version of Dacier, with a commentary and the original text, appeared in 1681, from the Paris press, in 10 vols. 12mo., and was reprinted in 1689, 1691, 1727, 1733. Dacier's version was highly esteemed in its day. At present, however, its merits are more correctly estimated. It is servile, harsh, and inelegant; and is only valuable in some measure on account of the notes which are subjoined. In 1728 appeared, from the Paris press, Sanadon's version, with the text and a copious commentary, 2 vols. 4to. and 8 vols. 12mo. Sanadon writes with elegance and taste, but he does not attain to the elevation of Horace in the Odes, nor to his energy and precision in the Epistles and Satires. His version is, in general, a paraphrase which weakens the text; and many learned men have justly blamed the liberty which he has taken in altering the common arrangement, and even structure, of the Odes. In his critical notes he follows Cuningam too closely. His version, however, is, after all, more agreeable and spirited than that of Dacier, and his explanatory notes are ingenious and useful. The translation of Batteux appeared in 1750, Paris, 2 vols. 12mo., and was reprinted in 1823, with a very full commentary, selected in part from the notes of Dacier and Sanadon. Batteux's version was never considered of much value. In its present improved state, however, it is deserving of far more praise than it previously enjoyed."

Dacier.

Sanadon.

Batteux.

Achaintre.

3. *English.*

"It was long before any English writer undertook the task of translating the whole works of Horace. Parts of them, however, were versified at a very early period. The *Satires* appeared, under the title of a 'Medicinable Morall,' in 1566, and the *Epistles* in the year following. Both translations are by T. Drant, and are of extremely rare occurrence. Warton, in his History of English Poetry (vol. 3. p. 424.) observes respecting this version, that it 'is very paraphrastic, and sometimes parodical.' Ben Jonson rendered some of the *Odes* of Horace, and his *Art of Poetry* (London, 1616—1640), in the dry and servile manner of the age; and Milton turned the ode to Pyrrha, almost word for word, into verse without rhyme. The *Odes* were successively translated by Sir Thomas Hawkins (1635), Ryder (1638), and Holyday (1652); and the *Art of Poetry* by Roscommon. Of Holyday's version Wood remarks (*Athen. Oxon.* vol. 2. fol. 260.) 'This translation is so near that of Sir Thomas Hawkins printed in 1638, or that of Hawkins so near this, that whether of the two is the author, remains to me, as yet, undiscovered.' With regard to the performance of Roscommon, Cibber, in his Lives, (vol. 2. p. 353.) calls it the most 'unpoetical' of the pieces of this nobleman. 'The translation of the Art of Poetry, by the Earl of Roscommon,' observes Dr. Johnson, 'has received, in my opinion, not less praise than it deserves. Blank verse, left merely to its numbers, has little operation either on the ear or mind: it can hardly support itself without bold figures and striking images. A poem frigidly didactic, without rhyme, is so near to prose, that the reader only scorns it for pretending to be verse. Having disentangled himself from the difficulties of rhyme, he may justly be expected to give the sense of Horace with great exactness, and to suppress no subtilty of sentiment for the difficulty of expressing it. This demand, however, his translation will not satisfy; what he found obscure, I do not know that he has ever cleared.' (*Johnson's lives of the Poets; Article Roscommon.* vol. 1. p. 217. *Edinb. edit.* 1818.) In the close of the 17th and commencement of the 18th century, translations of the *Odes* of Horace, by eminent hands, crowded the poetical miscella-

Drant.

Ben Jonson.

Milton.

Hawkins. Ryder. Holyday.

Roscommon.

nies. 'In the collection of Odes usually called the *Wit's Horace,*' says Francis, 'there are many fine but distant imitations of our author, perhaps not inferior to their originals. If any of them were intended for translations, the writers, however eminent in other parts of their characters, have indulged injudiciously a wantonness of imagination, and an affectation of wit, as opposite to the natural simplicity of their author, as to the genius of lyric poetry.' An exception, however, ought to be made in favour of some versions by Dryden, in his miscellany of translations from Theocritus, Lucretius, and Horace. In these, the simplicity of classical times is admirably preserved, and all the nature and liveliness peculiar to the Venusian poet. Wit's Horace. Dryden.

At length a complete translation of the whole works was executed by the Rev. Mr. Francis, Rector of Barrow in Suffolk. In this production, a great variety of English measures, adapted to the subject of each ode, has been employed. The translator admits that he has taken a few lines, which he judged to be good, from the versions of his predecessors; and that he was indebted for some of the odes to the Rev. Dr. Dunkin. This work, accompanied by a judicious selection of notes, chiefly from Sanadon and Dacier, was first printed in 1743. It was received, on its appearance, with considerable applause by the public, and has passed through a number of editions. 'This gentleman's version, particularly of the odes,' observes a writer in the Monthly Review (*Jan.* 1758. p. 45.) 'is highly Horatian. It is moral without dullness, gay and spirited with propriety, and tender without whining.' In 1807, a new edition appeared from the London press, under the care of Mr. Du Bois, who added some valuable supplementary notes, principally obtained from Sir Philip Francis, the son of the translator. 'Dr. Francis,' observes Mr. Du Bois, 'died in the year 1773, and the seventh edition, 1765, was the last that passed under his eye. The former were dedicated to Lord Newport, but the seventh was inscribed to Dr. Dunkin; when the preface was materially improved, and the text carefully revised. It is perhaps needless to observe, that the edition of 1765 has been my principal guide.' Francis. (Du Bois.)

'To the version of the 'Works of Horace, by several Hands,' printed by Dodsley, 1757—59, Mr. W. Duncombe, his son Mr. J. Duncombe, and Fawkes, the translator of Apollonius Rhodius, were the chief contributors. Some of the W. Duncombe. J. Duncombe. Fawkes.

translations are spirited and elegant, though, on the whole, they suffer by a comparison with those of Francis. The critical notes have been chiefly copied from Dacier.

Smart, Christopher Smart had turned Horace into prose; but afterwards, thinking that this translation might be injurious to his memory, he determined to write one in verse, which was published at London, with the Latin text; but, on again considering that his work might become a school-book, and consequently the sale be increased, he formed the resolution to revise the prose translation, and print it at the foot of the page. This resolution he executed in the edition of 1767."

Colman. In 1783, appeared from the London press, a translation of the *Art of Poetry* by George Colman. Its merits will sufficiently appear from the following remarks:—"It is not only for the happy explication of this exquisite poem, which will now no longer be considered, as it hitherto has been, an 'opprobrium criticum,' that the classical reader is indebted to Mr. Colman. He will receive equal gratification from his admirable translation of it, which is indeed a masterpiece in its kind." (*Monthly Review, Aug.* 1783. p. 144—8.) Of this same version Harles observes: "Colman vero illam, quae elegans esse dicitur, versionem, iambis similiter desinentibus expressam, iterum recepit emendatiorem, cum textu Latino aliisque opusculis in tertio tomo operis: *Prose on several occasions, accompanied with some pieces in verse.* Lond. 1787. 8. III. vols. In notis, versioni illi adjectis, modo hypothesin suam firmare adnisus est, modo explicuit spectacula, musicam theatralem, chorum et satiricum drama veterum, aliasque adjunxit observationes, ad intelligentiam totius poematis utiles." (*Suppl.* vol. 1. p. 439—40.)

Boscawen. The most recent translation of the whole works of Horace in verse is that by Boscawen 1793—97. "This translation," says the author of the Pursuits of Literature, "has had the usual fate of mediocrity." In 1795, Wakefield published a version of the Odes, in his Poetical Translations from the Ancients. The performance, however, is one of no very peculiar merit.

Watson. With regard to the English prose translations, as that of Smart has already been mentioned, it remains but to notice the versions of Watson and Stirling. The former was published in 1741, from the London press, in 2 vols. 8vo., and republished in 1747, 1750, 1760, and 1792. "This," observes

Mr. Moss, "is by far the most accurate, as well as literal, version which has yet appeared: the notes which accompany it are useful, and in general well adapted to answer the purpose for which they were intended, viz. to illustrate the History, Mythology, Geography, &c. of this poet. It contains Dr. Bentley's readings and Dr. Douglas's* catalogue of about 500 editions of Horace, a life of the poet, and a Critical Dissertation upon his writings." Stirling's version appeared in 1751, in 2 vols. 12mo. It is now in a course of republication, on the interlineary plan, under the care of Dr. Nuttall. Two volumes of the reprint are already published. The Prolegomena, appended to the new edition, promise more than they fulfil. Stirling.

4. *German.*

The first German version of any merit is that of Weidner, (Leipz. 1690.) "Quam et nunc ut tersam atque efficacem laudant," says Ernesti (*Bibl. Lat.* vol. 1. p. 422). The next translation deserving of notice is that of Schmidt (Gotha, 1776). Its merits, however, do not appear to be of a very high order. Harles, in speaking of it, observes: "Memorabo tantum propter versionem metricam, non omnibus probatam, et propter eruditas animadversiones germanice scriptas." (*Introd. in Not. Litt. Rom.* vol. 2. p. 396.—7.) In 1782, Wieland put forth his version of the *Epistles* from the Dessau Weidner. Schmidt. Wieland.

* "King, in his anecdotes," observes Mr. Dunlop, "gives a curious account of a Dr. Douglas, who, in the time of George II., was physician extraordinary to Queen Caroline, and had collected copies of all the editions of Horace, from the invention of printing till the middle of the 18th century — amounting to about 450 in number. 'The man,' says he, 'whom I looked on, if I may be allowed the expression, as Horace-mad, was one Dr. Douglas, a physician of some note in London. I made an acquaintance with this gentleman, on purpose that I might have a sight of his curious library, (if it might be called a library,) which was a large room full of all the editions of Horace that had ever been published, as well as the several translations of that author into the modern languages. If there were any other books in this room, as there were a small number, they were only there for the sake of Horace, and were on no account valuable to the possessor, but because they contained some parts of Horace which had been published with select pieces or excerpts out of other Latin authors, for the use of schools; or because the translations of some of the odes and satires were printed in miscellanies, and were not to be found anywhere else. However, I must acknowledge that the Doctor understood his author, whom he had studied with great care and application. Amongst other of his criticisms, he favoured me with a perusal of a Dissertation on the first ode, and a defence of Dr. Hare's famous emendation of *Te doctarum*, &c., instead of *Me*.'

press, in 2 vols. 8vo. It was reprinted in 1787, 1794, 1804, and 1816. A translation of the *Satires*, by the same, was published in 1786, in 2 vols. 8vo. and again in 1794, 1804, and 1819. Both works are accompanied by excellent commentaries. "La traduction des Satires et Epîtres d'Horace, par M. Wieland," observes Schoell, "est une chef-d'oeuvre de poésie Allemand; mais ce qui la rend infiniment plus intéressante encore pour les personnes qui connoissent le Latin, ce sont les dissertations ou introductions qui précèdent chaque morceau, et le commentaire qui l'accompagne. Jamais peut-être auteur ancien n'a-t-il trouvé un commentateur en même temps si savant et si spirituel." (t. 1. p. 324.) Ramler's version of the Odes, with notes, was published in 1800 at the Berlin press, in 2 vols. It is a beautiful translation, of the harmony and elegance of which Harles speaks in terms of praise. Of the numerous versions which have succeeded, our limits permit us to mention only that of Voss (1806), remarkable for its excellence and elegance: that of Wolf (1813), and the translation of Petri (1815). Wolf's work is merely a translation of the first Satire, but is held in high esteem. "Versioni metricae eleganti," observes Klügling, "et quantum fieri potuit, fidae, textus substratus est critice constitutus. In scholiis partim correctionum criticarum ratio redditur, partim varia textus loca verbaque illustrantur; paucae observationes ad versionem spectant." (*Suppl.* p. 208.) Petri's version embraces only the *Art of Poetry*. It retains, in many places, the version of Voss: in others it is smoother, and more adapted to the genius of the German tongue.

Ramler.

Voss.

Wolf.

Petri.

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5. *Dutch.*

"Satyren, in Duytscher talen rhetoryckelyk overghesedt." Ant. 4to. 1569.

"Lierzangen en Dichtkunst in Ondicht vertaelt, door Joost van den Vondel." Amst. 4to. 1735.

Van den Vondel.

"Hekeldichten, Breven en Dicthkunst, in Nederduitsche Vaarsen overgebracht, door B. Huyduoper." Amst. 4to. 1737.

Huyduoper.

"Lierzangen in Nederduitsche Dichtmaat gevolgt met Aanmerkinger, door P. van Winter." Amst. 8vo. 1805.

Van Winter.

6. *Polish.*

"Przekladania Jana Libickiego." Krak. 4to. 1647.

"Listow ziegi dwie przekladania Fr. Dmochowskiego i o sztuel rytmotworczcy do Pizonow xiega iedna przekladania O. Konytynskiego." Warsz. 8vo. 1814.

"Odywybrane z kiag roznych rymowym i nierimowyn wierszem przez Kantorb. Symowskiego." Warz. 8vo. 1816.

"The Cassell Gazette," observes the editor of the Literary Gazette, "says that the Epistles of Horace will shortly be printed in a *Hebrew* translation. This translation owes its origin to the assertion of a man of letters, *that a Roman poet could not be translated into that language*, which produced a wager.—Several oriental scholars, and particularly the celebrated Eichorn, have given their approbation to the translation."—Pt. 2. for 1818. p. 479.

Q. HORATII FLACCI

CARMINA.

Q. HORATII FLACCI

CARMINUM

LIBER PRIMUS.

Carmen I.

AD MAECENATEM.

Maecenas atavis edite regibus,
O et praesidium et dulce decus meum,
Sunt, quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
Evitata rotis palmaque nobilis
Terrarum dominos evehit ad Deos.
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus:
Illum, si proprio condidit horreo
Quidquid de Libycis verritur areis.

VARIOUS READINGS.

Ode 1.

1. *Maecenas.* The orthography of this name has been very much contested, some advocating *Mecaenas*, others *Moecenas*, and others again *Mecoenas*. The form which we have adopted is sanctioned by three inscriptions which Manutius cites, and by seven of Fabretti's. It has also the Greek usage (Μαικήνας) in its favour.

2. Turnebus (*Adv.* 26. 7.), in citing this passage, reads *O desiderium et*, &c. But it does not appear whether he intends this for an emendation, or errs in point of memory.

3. Bentley reads *Sunt quos*, and considers it equivalent to the Greek form, εἰσὶν οὓς. Kidd likewise adopts this form.

5. Withofius, as cited in Porson's *Misc. Crit.* p. 309, conjectures *Si vitata*. In this same verse Rutgersius places a period after *nobilis*, and understands *juvat* with *meta* and *palma* respectively. Hence he removes the period after *Deos*, in verse 6th, and makes *Hunc*, in the 7th verse, depend on *evehit*.

6. Bentley reads *evehere*, and makes it governed in construction by *nobilis*, a common idiom in poetical Latinity, and based upon a Hellenism.

7. Brodaeus reads *nobilium*, and this lection is found in many MSS., but *mobilium* agrees better with the character of the fickle and inconstant multitude.

8. Bersmann and Vanderbourg, on the authority of several MSS., read *Certet*, but this is contradicted by *condidit* in the 9th verse.

Gaudentem patrios findere sarculo
Agros, Attalicis conditionibus
Nunquam demoveas, ut trabe Cypria
Myrtoum pavidus nauta secet mare.
Luctantem Icariis fluctibus Africum
Mercator metuens otium et oppidi
Laudat rura sui: mox reficit rates
Quassas, indocilis pauperiem pati.
Est, qui nec veteris pocula Massici,
Nec partem solido demere de die
Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquae lene caput sacrae.
Multos castra juvant, et lituo tubae
Permixtus sonitus, bellaque matribus
Detestata. Manet sub Jove frigido
Venator, tenerae conjugis immemor,
Seu visa est catulis cerva fidelibus,
Seu rupit teretes Marsus aper plagas.
Me doctarum hederae praemia frontium
Dîs miscent superis: me gelidum nemus
Nympharumque leves cum Satyris chori
Secernunt populo: si neque tibias
Euterpe cohibet, nec Polyhymnia
Lesboum refugit tendere barbiton.
Quod si me lyricis vatibus inseris,
Sublimi feriam sidera vertice.

VARIOUS READINGS.

13. The common reading is *dimoveas;* Lambinus gives *demoveas*, which Fea and others receive.

14. An anonymous critic (*Class. Journ. vol.* 10, p. 421.) suggests *Myrtoum impavidus.*

16. In this, and the succeeding, verse, Acidalius (*ad Vell. Paterc.* 2. 110.) proposes to read *otia* for *otium* and *tuta* for *rura*. This emendation is approved of by Gronovius and Bentley; the latter of whom cites, in its support, *Ovid. Trist.* 4. 39. But the common reading is certainly more poetical. As to the objection raised by the same critic against the Latinity of *rura oppidi sui* (i. e. *oppido suo adjacentia*), it may be stated in reply, that the same usage occurs in Silius Italicus, (4. 227. "*nebulosi rura Cusini.*" (*Vid. R. Johnsoni Aristarch. P.* 2. *p.* 10. as cited by Hunter.)

19. Bentley reads *Est-qui*, and is followed by Kidd.

25. Lactantius (*ad Stat. Theb.* 3. 377.) reads *Detestanda*, which Vanderbourg adopts.

29. Croft conjectures *Te*, an emendation first made known by Hare. It has been received by Sanadon, Wakefield, Fea, Wolf, (*Litt. Anal.* 1. 2. *p.* 272.) and others. *Me* is found in Zarot's edition 1474, and has become the common reading. It is well defended by Musgrave, (*ad Soph. El.* 151.) "Inurbanus fuisset atque ἀκυρόκαλος Horatius, si his verbis ad Maecenatem usus esset, multum supra doctorum ederas dignitatis fastigio eminentem." *Vid.* also, Remarks on the manuscripts of Horace, &c. p. lxxi. of this volume.

33. Brodaeus reads *prohibet.*

35. Some MSS. give *inseres*, which Vanderbourg adopts.

36. Cuningam gives *vertice sidera.*

CARMEN II.

AD AUGUSTUM CAESAREM.

Jam satis terris nivis atque dirae
Grandinis misit Pater, et, rubente
Dextera sacras jaculatus arces,
Terruit urbem:

Terruit gentes, grave ne rediret
Saeculum Pyrrhae nova monstra questae:
Omne quum Proteus pecus egit altos
Visere montes,

Piscium et summa genus haesit ulmo,
Nota quae sedes fuerat palumbis,
Et superjecto pavidae natarunt
Aequore damae.

Vidimus flavum Tiberim, retortis
Litore Etrusco violenter undis,
Ire dejectum monumenta Regis,
Templaque Vestae,

Iliae dum se nimium querenti
Jactat ultorem, vagus et sinistra
Labitur ripa, Jove non probante, uxorius amnis.

Audiet cives acuisse ferrum,
Quo graves Persae melius perirent;
Audiet pugnas, vitio parentum
Rara, juventus.

VARIOUS READINGS.

ODE 2.

1. Heinsius conjectures *terrae*, of which Burmann (*ad Serv. Æn.* 3. 589.) approves.

4. Brodaeus reads *orbem*.

10. The common reading is *columbis*, but *palumbis* is found in some of Bentley's and Valart's MSS., and is adopted by Cuningam, Sanadon, Valart, Fea, and others. The latter is certainly the true reading. The *palumbae*, or "wood pigeons," construct their nests on the branches and in the hollows of trees; the *columbae*, or "doves," are kept in dovecots. (Compare *Bochart Hieroz.* 1. 3.) Gesner, however, maintains that *columbis* is here meant to be used as a general term, and he refers, in support of his position, to *Suetonius, Aug.* 94. and *Virg. Æn.* 6. 203. From the first of these passages little, if any thing, can be proved, as a *prodigy* is referred to; while in the other the reading is uncertain, Burmann preferring *sub arbore* to *super arbore*, and assigning, as a reason, "quia raro columbas videmus arbore insidentes, sed vel in tectis aedium vel humo."

15. Cuningam reads *dejectum*, on the authority of MSS.

Quem vocet Divûm populus ruentis
Imperî rebus? prece qua fatigent
Virgines sanctae minus audientem
Carmina Vestam?

Cui dabit partes scelus expiandi
Jupiter? Tandem venias, precamur,
Nube candentes humeros amictus,
Augur Apollo;

Sive tu mavis, Erycina ridens,
Quam Jocus circum volat et Cupido;
Sive neglectum genus et nepotes
Respicis, auctor,

Heu! nimis longo satiate ludo,
Quem juvat clamor galeaeque leves,
Acer et Marsi peditis cruentum
Vultus in hostem;

Sive mutata juvenem figura,
Ales, in terris imitaris, almae
Filius Maiae, patiens vocari
Caesaris ultor:

Serus in coelum redeas, diuque
Laetus intersis populo Quirini,
Neve te, nostris vitiis iniquum,
Ocior aura

VARIOUS READINGS.

29. Bersmann gives *parti* on the authority of some MSS., but this very probably arose from a mistake on the part of the copyists, and is a corruption from *partis* the old form of *partes*.

31. Some editions have *candenti* which violates the metre. The advocates for this reading, however, contend that the *h* in *humeros* being strongly aspirated has the force of a consonant, and that no elision therefore takes place in the final syllable of *candenti*. This is all purely imaginary. Not even the principle of the *arsis* can save the final syllable of *candenti* from elision, since the application of that principle to Sapphic verse is extremely doubtful.

34. Almost all editions read *circumvolat* as one word, which renders the laying of the caesural pause both awkward and unpleasing.

39. The common reading is *Mauri*, for which Faber first suggested *Marsi*, promising to substantiate the correction at some future period. This, however, he did not fulfil; and Dacier, his son-in-law, merely remarks that the new reading is found in old editions. Bentley, not finding this correction in any of the MSS. or editions which he examined, concluded that it was a pure conjecture of Faber's. Still, however, he approves of, and receives it, into the text. This reading, however, is actually found in ancient MSS. if we believe the editor of the Harlaem edition (E. a Zurck) which appeared in 1696. At all events, *Marsi* is much superior to *Mauri*. In the first place, the *Mauri* were never, as appears from ancient writers, very remarkable for their valour; and, in the next, their cavalry were always decidedly superior to their infantry. On the other hand, the *Marsi* are reputed to have been one of the most valiant nations of antiquity: they were the flower of the Roman armies, and so high did their military reputation stand, as to render the saying a proverbial one, that no triumph could be achieved either over the Marsi or without their aid. It has been suggested that by *Mauri peditis* Horace means one of the Moorish cavalry, dismounted and fighting desperately for life. This, however, is wanting in simplicity, and cannot be correct.

46. Cuningam and Heinsius (*ad. Ovid.* Fast. 4. 475.) prefer *Quirino*.

Tollat: hic magnos potius triumphos,
Hic ames dici Pater atque Princeps,
Neu sinas Medos equitare inultos,
Te duce, Caesar.

CARMEN III.

AD VIRGILIUM.

Sic te Diva, potens Cypri,
Sic fratres Helenae, lucida sidera,
Ventorumque regat pater,
Obstrictis aliis praeter Iapyga,
Navis, quae tibi creditum
Debes Virgilium finibus Atticis,
Reddas incolumem, precor,
Et serves animae dimidium meae.
Illi robur et aes triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus, nec timuit praecipitem Africum
Decertantem Aquilonibus,
Nec tristes Hyadas, nec rabiem Noti,
Quo non arbiter Adriae
Major, tollere seu ponere vult freta.
Quem Mortis timuit gradum,
Qui rectis oculis monstra natantia,
Qui vidit mare turgidum et
Infames scopulos Acroceraunia?

VARIOUS READINGS.

51. Brodaeus reads *Nec.*

ODE 3.

1. The common editions have no comma after *Diva.*

2. Cuningam reads *fulgida.*

4. In this line many editions have a colon or semicolon after *Iapyga*, but this interferes with the sense and the order of construction. (*vid.* Explanatory notes.)

8. Fea, on the authority of two MSS., reads *Ut serves*, which makes a disagreeable tautology with *Reddas incolumem*, in the verse preceding.

15. The common reading is *Hadriae*, but *Adriae* is more in accordance with Graecian usage. (Ἀδρίας).

18. Most editions read *siccis*, which Bentley alters on conjecture to *rectis*. Sanadon follows Cuningam in preferring *fixis*, but Porson (*ad Hec.* 958. *Addenda.*) lends his sanction to the emendation of Bentley. *vid.* Explanatory notes.

19. The Venice edition of 1478 has *turgidum*, but Locher's (1498,) gives *turbidum*. The former has become the common reading, though the MSS. vary between the two. Bentley considers *turbidum* the stronger epithet, but in this he is evidently incorrect. "*Turgidum*," observes Hunter, "fortius videtur epitheton. Nam levi tempestate turbatur mare, unde *turbidum* vocetur: at non, nisi vehementioribus ventis, *turget*." Vanderbourg also is in favour of *turgidum*, observing, "J'ai conservé la leçon vulgaire, qui sera sans doute approuvée de tous les mains."

20. The common reading is *Acroceraunia?* which is found in all the MSS. and early editions. This is also the lection of Servius (*ad. Æn.* 3. 506.) who observes, "Ceraunia, montes Epiri, a

Nequidquam Deus abscidit
  Prudens Oceano dissociabili
Terras, si tamen impiae
  Non tangenda rates transsiliunt vada.
Audax omnia perpeti
  Gens humana ruit per vetitum et nefas.
Audax Iapeti genus
  Ignem fraude mala gentibus intulit:
Post ignem aetheria domo
  Subductum, Macies et nova Febrium
Terris incubuit cohors:
  Semotique prius tarda necessitas
Leti corripuit gradum.
  Expertus vacuum Daedalus aëra
Pennis non homini datis.
  Perrupit Acheronta Herculeus labor.
Nil mortalibus arduum est:
  Coelum ipsum petimus stultitia: neque
Per nostrum patimur scelus
  Iracunda Jovem ponere fulmina.

VARIOUS READINGS.

crebris fulminibus propter altitudinem nominati. Unde Horatius *expressius* dixit *Acroceraunia*, propter altitudinem et fulminum jactus." Lactantius Placidus, a grammarian of the 5th century, in quoting this line of Horace on one occasion (*ad Stat. Theb.* 6. 156.) has *alta Ceraunia*, which induced Baxter to adopt this reading in the text of Horace; and from him a few subsequent editors have borrowed the emendation. The authority of Lactantius, however, in the present case, amounts to nothing; since in two other instances (*ad Stat. Theb.* 1. 123. and 3. 121.) he gives the common reading *Acroceraunia*. Jani, who concurs with Baxter in preferring the other lection, thinks *Acroceraunia* too prosaic an epithet; and yet it is used by as melodious a poet as Ovid, (*Rem. Am.* 739.) "haec *Acroceraunia* vita." To all this may be added, that, in a geographical point of view also, *Acroceraunia* is by far the more correct reading. *vid.* Explanatory notes.

22. Bentley advocates *dissociabilis* (i. e. *dissociabiles*) in the sense of "*haud sociandas* (cum Oceano.)" Fea gives *dissociabiles*, but explains it by "*terrae quae dissociatae stare possunt.*" Bentley censures the common reading *dissociabili* as tautological, but his own emendation is open to the same charge.

26. The common text has *vetitum nefas*, which makes a disagreeable pleonasm. Du Hamel gives *vetitum et nefas* from an old MS., and Valart finds this same reading in one of the MSS. which he consulted. The insertion of *et* certainly relieves the passage, since *vetitum* may thus denote what is forbidden by human laws, and *nefas* what is in violation of the law of nature.

30. One of the MSS. of Fabricius has *Subsectum*. Cuningam conjectures *Sublectum*.

34. Hare (*Ep. Cr.* p. 93.) prefers *Expertus 'st*.

36. Some editions have *Perrupitque*, a reading founded probably on the mistaken idea that *Perrupit* violated the metre: the final syllable of this word is lengthened by the *ictus* or *arsis*.

37. The common reading is *arduum*. Bentley gives *ardui*, which is sanctioned, according to Valart, by eleven MSS. "Melius videtur *arduum*," observes Hunter, and we agree with him in his preference of the common lection.

Carmen IV.

AD L. SEXTIUM.

Solvitur acris hiems grata vice veris et Favoni,
  Trahuntque siccas machinae carinas.
Ac neque jam stabulis gaudet pecus, aut arator igni;
  Nec prata canis albicant pruinis.
Jam Cytherea choros ducit Venus, imminente Luna:
  Junctaeque Nymphis Gratiae decentes
Alterno terram quatiunt pede; dum graves Cyclopum
  Vulcanus ardens urit officinas.
Nunc decet aut viridi nitidum caput impedire myrto,
  Aut flore, terrae quem ferunt solutae.
Nunc et in umbrosis Fauno decet immolare lucis,
  Seu poscat agna, sive malit haedo.
Pallida Mors aequo pulsat pede pauperum tabernas
  Regumque turres. O beate Sexti,
Vitae summa brevis spem nos vetat inchoare longam.
  Jam te premet nox, fabulaeque Manes,
Et domus exilis Plutonia: quo simul mearis,
  Nec regna vini sortiere talis,
Nec tenerum Lycidan mirabere, quo calet iuventus
  Nunc omnis et mox virgines tepebunt.

VARIOUS READINGS.

Ode 4.

5. A MS. of Bersmann's has *Nam Cytherea.*
8. Rutgersius and Bentley prefer *visit*, of which Wakefield also approves. Scaliger conjectures *urget.* What offends these critics in the common reading, is the tautology, as it appears to them, in *ardens urit*; but *vid.* Explanatory notes.
12. Many editions read *agnam* and *hoedum*; but most of the MSS., and all the best editions, exhibit the lection which we have given.
13. A MS. of Bersmann's has *pede pulsat.*
14. Glareanus and Bentley prefer *Sesti*, which is found also in a MS. of Bersmann's.
16. The Göttingen MS. has *fabulaeque et Manes*, Cuningam gives *Manesque*, and Bonfin conjectures *fabulaeque inanes.*
17. Heinsius conjectures *exilii*, but he is refuted by Rutgersius (*Lect. Venus.* p. 240.)

CARMEN V.

AD PYRRHAM.

Quis multa gracilis te puer in rosa
Perfusus liquidis urguet odoribus
Grato, Pyrrha, sub antro?
Cui flavam religas comam

Simplex munditiis? Heu! quoties fidem
Mutatosque Deos flebit, et aspera
Nigris aequora ventis
Emirabitur insolens,

Qui nunc te fruitur credulus aurea;
Qui semper vacuam, semper amabilem
Sperat, nescius aurae
Fallacis. Miseri, quibus

Intentata nites! Me tabula sacer
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo.

CARMEN VI.

AD AGRIPPAM.

Scriberis Vario fortis et hostium
Victor, Maeonii carminis aliti,
Quam rem cunque ferox navibus aut equis
Miles, te duce, gesserit.

VARIOUS READINGS.

ODE 5.

4. A MS. of Bersmann's has *flavas religas comas*.

8. Bentley conjectures *Ut mirabitur*. Cuningam cites, as an anonymous emendation, *Heu mirabitur*. Some editions have *Et mirabitur*. The term *emirabitur* occurs only in this passage, and in no other Latin writer. This circumstance would seem to sanction Bentley's condemnation of the word, were it not found in many MSS. of Horace. It appears to be what critics style ἅπαξ λεγόμενον, and to have the force of *demirabitur*.

14. Fourteen of Valart's MSS., and five of Vanderbourg's, have *humida*.

ODE 6.

2. The common reading is *alite*; but *aliti* is a Graecism, and found in the best editions. Markland conjectures *alteri*, and Atterbury (*Adversaria*, No. 58.) *aemulo*: both conjectures, however, are bad.

4. Bentley cites *qua*, as proposed by Muretus,

Nos, Agrippa, neque haec dicere, nec gravem
Pelidae stomachum cedere nescii,
Nec cursus duplicis per mare Ulixei,
Nec saevam Pelopis domum

Conamur, tenues grandia: dum pudor
Imbellisque lyrae Musa potens vetat
Laudes egregii Caesaris et tuas
Culpa deterere ingenî.

Quis Martem tunica tectum adamantina
Digne scripserit? aut pulvere Troïo
Nigrum Merionen? aut ope Palladis
Tydiden Superis parem?

Nos convivia, nos proelia virginum
Sectis in juvenes unguibus acrium
Cantamus, vacui, sive quid urimur,
Non praeter solitum leves.

CARMEN VII.

AD MUNATIUM PLANCUM.

Laudabunt alii claram Rhodon, aut Mitylenen,
Aut Epheson, bimarisve Corinthi
Moenia, vel Baccho Thebas, vel Apolline Delphos
Insignes, aut Thessala Tempe.

VARIOUS READINGS.

and receives it into the text. He suggests, at the same time, *Ut rem*, and also *Quum rem*.

8. Bentley suggests *reducis*, but does not admit it into the text. Some MSS. have *duplices*. The common editions give *Ulyssei*, but *Ulixei* is preferable. Compare *Virg. Æn.* 2. 44 and 164. ed. Heyne, and *vid. Schneider L. G. vol.* 1. *p.* 372.

14. Heinsius conjectures *Troïo*, as we have given it. This form (Τρωϊος) is more poetical than the common reading *Troïco*.

17. Acidalius (*ad Vell. Paterc.* 2. 110.) conjectures *convicia*.

18. Gronovius suggests *sectos*. Bentley conjectures *strictis* in the sense of "griping," or "clinching." Bentley (*Curae Novissimae, Mus. Crit. vol.* 1. *p.* 194.) speaks of this emendation as having been received by no subsequent editors. Wagner, however, states that it was highly esteemed by Hemsterhuis, who was accustomed to cite it to his pupils as an instance of sure and correct criticism. In opposition, notwithstanding, to the authority of these great names, we have given the preference to the common reading; for the plain reason that *strictis* conveys the idea of a serious contest, which does not by any means appear to have been the meaning of the poet. He describes his lyre as *imbellis*, "unwarlike;" as fit only to tell of convivial encounters, and the *playful* conflicts waged by youthful beauties against their young admirers. A serious warfare, "*strictis unguibus*," would not only be inconsistent with the general spirit of the ode, but would border, we conceive, in the present instance, rather too closely upon the ridiculous.

19. Glareanus, Lambinus, and Baxter prefer *quod*.

ODE 7.

2. The common reading is *Ephesum*; but *Epheson*, as a more unusual form, is preferable here. (*vid.* Ode 15. of this book, verse 2. Various Readings.)

Sunt, quibus unum opus est, intactae Palladis arces
  Carmine perpetuo celebrare,
Indeque decerptam fronti praeponere olivam.
  Plurimus, in Junonis honorem,
Aptum dicit equis Argos, ditesque Mycenas.
  Me nec tam patiens Lacedaemon,
Nec tam Larissae percussit campus opimae,
  Quam domus Albuneae resonantis,
Et praeceps Anio, ac Tiburni lucus, et uda
  Mobilibus pomaria rivis.
Albus ut obscuro deterget nubila coelo
  Saepe Notus, neque parturit imbres
Perpetuos: sic tu sapiens finire memento
  Tristitiam vitaeque labores
Molli, Plance, mero: seu te fulgentia signis
  Castra tenent, seu densa tenebit

VARIOUS READINGS.

5. The common editions have *urbem*, but *arces* is preferred by Bentley, Cuningam, Sanadon, and others. This emendation is supported by good MSS. Bentley cites various authorities to prove the figurative use of *arces* among the Latin poets in the sense of *urbs*.

7. Several readings are given of this passage. The most common is *Undique decerptae frondi*, &c. which is said to have been first introduced, on conjecture, by Erasmus. This reading Bentley refutes, and defends, at the same time, that of the MSS., *Undique decerptam fronti*. We have adopted the latter with a slight alteration of the initial word, which improves both the Latinity and the sense of the passage. The merit of this alteration is due to the learned Schrader. The words *Inde* and *Unde* are frequently confounded by the copyists. (Compare *Drakenborch, ad Liv.* 39, 33, &c.) It is probable that they first altered the word *Indeque*, as being an unusual form, into *Undique*, with which they were better acquainted, and then added *et* to the end of the preceding line; for this conjunction is wanting in some of the MSS., but is altogether necessary if *Undique* be read. Hunter cites, in partial confirmation of Schrader's conjecture, the following line from Lucretius (4. 4.) "*Insignemque meo capiti petere inde coronam.*" *vid.* Explanatory notes.

9. Gesner adopts *dicet*, a reading taken from one of Bersmann's MSS., and admitted by Bentley, Cuningam, and others before Gesner. The future, however, is not needed, as the present *est* intervenes between *dicit* and *laudabunt*.

11. Glareanus and others read *perculsit*. The verbs *percello* and *percutio* differ only in intensity of meaning; the former being the stronger term and denoting a partial deprivation, at the moment, of one's self-possession, in consequence of the severity of the shock received. In many instances, however, they appear to be almost synonymous; and Scheller (*Wörterb. ad voc.*) well observes, "wer kann die Graenzen der *verborum percutio* und *percello* genau bestimmen?" In the present case, if the original distinction of the two words is to hold good, we prefer *percussit*. (Compare Epode 7. v. 16. Various readings.)

13. Brodæus reads *Tiburtis* and Glareanus *Tyburti*. A MS of Bersmann's has *Tiburti*. Heyne, in his edition of Virgil, (*Æn.* 7. 671.) gives *Tiburti* in the text; but in his critical notes assigns the preference to *Tiburni*. Cerda decides in favour of *Tyburni*, in the passage of Virgil to which we have just referred; and Brunck gives *Tiburni* in his text of the same poet. This last is undoubtedly the true reading also in Horace.

15. The edition of Zarot makes this the commencement of a new ode, and many subsequent editors follow the same arrangement. The reason assigned is, that no connection appears to exist between the two portions of the ode as it stands in our text. This remark, however, is founded on an entire misconception of the poet's meaning. The introductory observations on this ode, (*vid.* Explanatory notes) will furnish a brief, and it is hoped, satisfactory, solution of this pretended difficulty.

17. Many editions read *Perpetuo:* among others that of Bentley. Cuningam has *Perpetuum*.

18. If a comma be placed after *Tristitiam*, *molli* may be regarded as a verb, the imperative of *mollio*, and a new meaning will arise: "Soften the toils of life with wine." This, however, is inferior to the common reading.

Tiburis umbra tui. Teucer Salamina patremque
Quum fugeret, tamen uda Lyaeo
Tempora populea fertur vinxisse corona,
Sic tristes affatus amicos:
Quo nos cunque feret melior Fortuna parente,
Ibimus, o socii comitesque.
Nil desperandum Teucro duce et auspice Teucro;
Certus enim promisit Apollo
Ambiguam tellure nova Salamina futuram.
O fortes, pejoraque passi
Mecum saepe viri, nunc vino pellite curas:
Cras ingens iterabimus aequor.

Carmen VIII.

AD LYDIAM.

Lydia dic, per omnes
Te deos oro, Sybarin cur properas amando
Perdere? cur apricum
Oderit campum, patiens pulveris atque solis?
Cur neque militaris
Inter aequales equitat, Gallica nec lupatis
Temperat ora frenis?
Cur timet flavum Tiberim tangere? cur olivum
Sanguine viperino
Cautius vitat? neque jam livida gestat armis
Brachia, saepe disco,
Saepe trans finem jaculo nobilis expedito?

VARIOUS READINGS.

27. Some of Lambinus's MSS. give *auspice Teucri*. It is found also in MSS. by Jani and Fea, the latter of whom admits it into the text. Markland proposes *auspice Phoebo*. (*vid. Class. Journ.* vol. 18. p. 126.)

Ode 8.

2. Many editions read *properes* in the subjunctive; but the only part where this mood is required is in *oderit*. As this latter verb refers to the secret sentiments and feelings of Sybaris, the subjunctive of course is needed for the purpose of expressing this degree of contingency or uncertainty. All the *actions*, however, both of Lydia and Sybaris, from whatever hidden motive they may originate, can, as far as mere appearance is concerned, be judged of by the eye; and being therefore *certain*, require the indicative to express them.—In this same line a very old MS. of D'Orville's has *O deos oro*.

4. Crusius conjectures *impatiens*, but *patiens* is more correct, in the sense of "though once able to endure."

5. Two of Bersmann's MSS. read *militares*. Throughout the whole of this ode many editors introduce the subjunctive for the indicative, as *equitet, temperet*, &c.; but see the remarks made on verse 2d.

Quid latet, ut marinae
Filium dicunt Thetidis sub lacrimosa Trojae
Funera, ne virilis
Cultus in caedem et Lycias proriperet catervas?

Carmen IX.

AD THALIARCHUM.

Vides, ut alta stet nive candidum
Soracte, nec jam sustineant onus
Silvae laborantes, geluque
Flumina constiterint acuto?

Dissolve frigus, ligna super foco
Large reponens; atque benignius
Deprome quadrimum Sabina,
O Thaliarche, merum diota.

Permitte Divis caetera: qui simul
Stravere ventos aequore fervido
Deproeliantes, nec cupressi
Nec veteres agitantur orni.

Quid sit futurum cras, fuge quaerere: et
Quem Fors dierum cunque dabit, lucro
Appone: nec dulces amores
Sperne puer, neque tu choreas,

Donec virenti canities abest
Morosa. Nunc et Campus et areae,
Lenesque sub noctem susurri
Composita repetantur hora:

VARIOUS READINGS.

Ode 9.

4. Some editions remove the interrogation, and place either a colon or a period after *acuto*: but this makes a very tame reading.

6. Cuningam reads *benigniōr*, on conjecture; but he is contradicted by the fragment of Alcaeus, whence the commencement of this ode is manifestly borrowed, and where the adverb *ἀφειδέως* (*benignius*) occurs. (*vid.* Remarks on the originality of Horace, page xxxiii. of this volume.)

7. Gale conjectures *Sabino*, making *diota* masculine from the Greek *διώτης*, as it would appear. Bentley, however, very justly denies the existence of such a Greek form as *διώτης*, considering it a violation of analogy, and maintaining that it would be either *δίωτος* or *διωτὶς*. The latter critic also contends that even *διώτη* is not a correct Greek form; it is given, however, by Schneider in his Lexicon, though without any citation of authorities.

14. The common reading is *sors*. The one which we have adopted is given in all the MSS. of Cruquius, and in four of those of Lambinus.

16. Scaliger objects to *tu*, and it is not found in two of Bentley's MSS. But the last mentioned critic successfully defends the common reading. The presence of *tu* is extremely elegant. *Vid.* Explanatory notes.

Nunc et latentis proditor intimo
Gratus puellae risus ab angulo,
Pignusque dereptum lacertis
Aut digito male pertinaci.

CARMEN X.

AD MERCURIUM.

Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus et decorae
More palaestrae:

Te canam, magni Jovis et deorum
Nuntium, curvaeque lyrae parentem;
Callidum, quidquid placuit, jocoso
Condere furto.

Te, boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, viduus pharetra
Risit Apollo.

Quin et Atridas, duce te, superbos,
Ilio dives Priamus relicto
Thessalosque ignes et iniqua Trojae
Castra fefellit.

Tu pias laetis animas reponis
Sedibus, virgaque levem coërces
Aurea turbam, superis deorum
Gratus et imis.

VARIOUS READINGS.

ODE 10.

1. The common editions place a comma after *facunde*, and none after *Mercuri;* the punctuation which we have adopted is Bentley's.
2. Withofius conjectures *costus*.
4. Heinsius conjectures *Humore*, in the sense of *ceromate;* but Bentley justly condemns the emendation.
14. Cuningam reads *relicta*, without any necessity, since *Ilium* is a more common form than *Ilios*, which last is used only once by Horace, Ode 4. 9. 18. "*non semel Ilios vexata.*" The poet elsewhere prefers the neuter form, as in Ode. 3. 17. 4, and 4. 4. 53, &c.

CARMEN XI.

AD LEUCONOEN.

Tu ne quaesieris, scire nefas, quem mihi, quem tibi
Finem dî dederint, Leuconoë; nec Babylonios
Tentaris numeros. Ut melius, quidquid erit, pati!
Seu plures hiemes, seu tribuit Jupiter ultimam,
Quae nunc oppositis debilitat pumicibus mare
Tyrrhenum. Sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Aetas. Carpe diem, quam minimum credula postero.

CARMEN XII.

AD AUGUSTUM.

Quem virum aut heroa lyra vel acri
Tibia sumis celebrare, Clio?
Quem deum? cujus récinet jocosa
Nomen imago,

Aut in umbrosis Heliconis oris,
Aut super Pindo, gelidove in Haemo,
Unde vocalem temere insecutae
Orphea silvae,

VARIOUS READINGS.

ODE II.

2. One of Bentley's MSS. has *dederunt*.
3. Crusius conjectures *sit* for *ut*, and Burmann, (*ad Suet. Vesp.* 33.) suggests *at*.
7. Aldus gives *Diffugit*, of which Fabricius approves.

ODE 12.

2. Many editions read *sumes*.
3. Graevius reads *recinit*, which is found also in some of Vanderbourg's MSS.
6. Two of Valart's MSS. have *Gelido vel Haemo*.
8. Sanadon reads *Orphea rupes*, and objects to the old reading which we have given in the text, on the ground of its making a tautology with "*Ducere quercus*," in the 12th verse. "C'est une nécessité d'en venir à ce changement, sans quoi le poète auroit dit deux fois la meme chose en quatre vers." Valart, who adopts Sanadon's reading, remarks, in his observations on the 12th verse, "*praecesserant* v. 8. *silvae; in his autem silvis erant quercus, nec ie erat Horatius qui bis idem diceret.*" (Pr. VII. VIII.) Jortin, according to Kidd, conjectured *cautes* for *quercus*. A very strong argument against the objections of Sanadon and Valart is found in the silence of Bentley, who receives the common reading, both in the 8th and 12th verses, and who would certainly have attempted some emendation, had the text appeared to him to require it. If, however, the present reading is to be changed, that proposed by Valart, in the 12th verse, appears to have the fairest claims to acceptance, namely, *Ducere tigres*, as in *Virg. Georg.* 4. 510. "*Ducentem tigres, et agentem carmine quercus.*"

Arte materna rapidos morantem
Fluminum lapsus celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.

Quid prius dicam solitis Parentis
Laudibus? qui res hominum ac deorum,
Qui mare ac terras, variisque mundum
Temperat horis:

Unde nil majus generatur ipso,
Nec viget quidquam simile aut secundum:
Proximos illi tamen occupavit
Pallas honores.

Proeliis audax, neque te silebo,
Liber, et saevis inimica Virgo
Belluis: nec te, metuende certa
Phoebe sagitta.

Dicam et Alcidēn, puerōsque Ledae,
Hunc equis, illum superare pugnis
Nobilem: quorum simul alba nautis
Stella refulsit,

Defluit saxis agitatus humor,
Concidunt venti, fugiuntque nubes,
Et minax, nam sic voluere, ponto
Unda recumbit.

Romulum post hos prius, an quietum
Pompilî regnum memorem, an superbos
Tarquinî fasces, dubito, an Catonis
Nobile letum.

VARIOUS READINGS.

13. The common reading is *parentum*. Muretus conjectures as follows: *Quid prius dicam? solitis parentem laudibus, qui*, &c. This reading is confirmed, as far as such authority can do it, by a MS. of Pulmann's; but it is rejected by Bentley, whose reading we have given in the text. This last is the reading also of Lambinus, Heinsius, Cuningam, and others.

15. The common reading is *et terras*, for which we have given, with Bentley, *ac terras*.

19. Puteanus conjectured *occupabit* (scil. *in hoc carmine*), which conjectural emendation Heinsius, Waddel, Dacier, Fea, and others have adopted.

27. Markland conjectures *alma*.

28. Two MSS. of Fea's, and some of the old editions, read *Sidera fulgent;* but the common reading gives a sufficiently correct meaning. *Vid.* Explanatory notes.

31. The common editions have generally *quod sic voluere*. Bentley reads *sic Di voluere*.

33. Valart has *pius* for the common reading *prius*. His reason for adopting this alteration is as follows: "nulla hic dubitandi ratio, quum Romulus non possit non omnium primus cani, ut exigebat Pietas." But the remark is contradicted by the presence of *dubito* in this same stanza.

35. Some editions read, on a conjecture of Cuningam's, *Iunii fasces*, but *vid.* Explanatory notes.

Regulum, et Scauros, animaeque magnae
Prodigum Paullum, superante Poeno,
Gratus insigni referam Camena,
Fabriciumque.

Hunc, et incomtis Curium capillis,
Utilem bello tulit, et Camillum,
Saeva paupertas et avitus apto
Cum lare fundus.

Crescit, occulte velut arbor aevo,
Fama Marcelli: micat inter omnes
Julium sidus, velut inter ignes
Luna minores.

Gentis humanae pater atque custos,
Orte Saturno, tibi cura magni
Caesaris fatis data; tu secundo
Caesare regnes.

Ille, seu Parthos Latio imminentes
Egerit justo domitos triumpho,
Sive subjectos Orientis orae
Seras et Indos,

Te minor latum regat aequus orbem:
Tu gravi curru quatias Olympum;
Tu parum castis inimica mittas
Fulmina lucis.

VARIOUS READINGS.

In this same line the mention of Cato's name offends many critics, who consider it too bold for a court-poet like Horace to indulge in such an allusion. Bentley, therefore, proposes on conjecture *anne Curti*, for *an Catonis;* and Withofius (*ad Disticha, p.* 517.) suggests, *anne cantans Nobile letum, Regulum.*

38. Bentley reads from MSS. *Poeno* superante, *Paullum,*

41. Valart reads *intonsis.*

43. Bentley proposes, in his notes, *Sancta paupertas, et avitus arto* but on mere conjecture.

53. Some editions read *minaces.*

54. Bentley cites a conjecture of Gale's, who suggests *domitor* or *dominus* in place of *domitos.* This conjecture is evidently founded upon a misapprehension of the meaning of *imminentes. Vid.* Explanatory notes.

57. Some MSS. read *laetum,* but *latum* is more complimentary to Augustus, as it conveys the idea of widely-extended conquests.—In this same line Markland conjectures *regat,* and in the subsequent part of the stanza *quatias* and *mittas,* which we have adopted as more forcible than the common reading, and more in accordance with the 52d verse.

CARMEN XIII.

AD LYDIAM.

Quum tu, Lydia, Telephi
  Cervicem roseam, cerea Telephi
Laudas brachia, vae, meum
  Fervens difficili bile tumet jecur.
Tunc nec mens mihi nec color
  Certa sede manent: humor et in genas
Furtim labitur, arguens
  Quam lentis penitus macerer ignibus.
Uror, seu tibi candidos
  Turparunt humeros immodicae mero
Rixae, sive puer furens
  Impressit memorem dente labris notam.
Non, si me satis audias,
  Speres perpetuum, dulcia barbare
Laedentem oscula, quae Venus
  Quinta parte sui nectaris imbuit.

VARIOUS READINGS.

ODE 13.

2. Bentley reads *lactea*, in the place of *cerea*. He objects to *cerea*, on the ground of its being an improper term in this passage to indicate colour: "foeda res est color flavus in brachiis," observes the critic. His emendation is based upon the authority of an ancient Grammarian, Flavius Caper, who cites "*lactea laudat brachia*" as a line of Horace's, and which Bentley strives to identify with the passage in question. But the unanimous reading of the MSS. is in favour of *cerea*. This latter epithet is, notwithstanding Bentley's objection, by far the more poetical of the two. As Scheller well observes, (*Wörterb.* v. cereus) it conveys, together with the idea of whiteness, (for it is to the λευκὸς καρὸς of Theocritus that the poet evidently alludes) the associate ideas of fullness, roundness, a smooth and glossy surface, &c. Some editions, in place of *cerea*, read *candida*.

6. We have here adopted the reading of the Venice edition, which is followed by Lambinus, Cruquius, Bothe, and others. Bentley, indeed, who reads *manet*, maintains that *manent* is a violation of Latinity; but the remark of Hunter, in reply to this observation of the great critic's, is undoubtedly the more correct one of the two. "Falsus est vir doctissimus. Numerus enim pluralis idem valet, ac singularis iteratus aut saepius repetitus. *Manent* nihil aliud est nisi *manet, manet*, &c. Eodem itaque redit, sive dicas *et mens manet, et color manet*, sive *et mens et color manent*; *nec mens manet, nec color manet*, sive *nec mens nec color manent*; *aut mens manet, aut color manet*, sive *aut mens aut color manent*: Hoc satis ostendunt sequentia: "*Haec si neque ego neque tu fecimus.*" Ter. Ad. 1. 2. 23. "*Non huc admissae Thasos aut undosa Carystos.*" Stat. Sil. 1. 5. "*Quin etiam discant oculi lacrimare coacti: Et faciant udas illa vel illa genas.*" Ov. Am. 1. 8. 84. *Vid. Johnsoni Aristarch.* pt. 2. p. 11. *Ruddimanni Gram. Maj.* vol. 2. p. 28." Another argument in favour of *manent* is, that *manet* violates the metre. *Vid.* remarks on the Glyconic measure. p. lviii, *in notis*.

8. Porphyrion, as Graevius informs us, seems to have had in his MS. *concremer* for *macerer*.

16. Ramirez de Prado conjectures *Quanta* for *Quinta*, of which Sanadon and others approve. Gesner, however, and the best editions, read *Quinta* as we have given it. "Gesner is right," observes Porson; "*the fifth part of all her nectar*. Each God was supposed to have a given quantity of nectar at his disposal; and to bestow the fifth or the tenth part of this on any individual was a special favour." Porson's Misc. Crit. (*Auctarium.*) p. 391.

Felices ter et amplius,
Quos irrupta tenet copula, nec malis
Divulsus querimoniis
Suprema citius solvet amor die.

CARMEN XIV.

AD REMPUBLICAM.

O navis, referunt in mare te novi
Fluctus! O quid agis? fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus?

Et malus celeri saucius Africo
Antennaeque gemunt: ac sine funibus
Vix durare carinae
Possunt imperiosius

Aequor. Non tibi sunt integra lintea,
Non di, quos iterum pressa voces malo:
Quamvis Pontica pinus,
Silvae filia nobilis,

Jactes et genus et nomen inutile.
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.

VARIOUS READINGS.

18. Vanderbourg reads in this, and the following, line, *magis Divulsusque prementibus* (sc. querimoniis.)

ODE 14.

1. The reading and punctuation which we have here adopted, is so much in accordance with what immediately follows (*O quid agis? Fortiter occupa portum*), that there can be but little doubt as to its correctness. The vessel is supposed by the poet, in his alarm, to be already amid the waves. This reading rests upon a conjecture of Cuningam's. The one most generally received is, *O navis, referent in mare te novi Fluctus?*

2. For *O quid agis?* some read *Ecquid agis?* others *Ecquis agis?*

6. The reading adopted in almost every edition is *gemant*, and, in verse 8th, *possint*, with a mark of interrogation after *gemant*, and another after *aequor*. But *gemunt* and *possunt* are found in MSS. and old editions; and Servius, in his commentary on the Aeneid, (l. 207. and 8. 577.) twice quotes a part of this stanza, and each time has *possunt*. Bentley approves of this reading in his notes, and Cuningam receives it into the text. Sanadon reads *gemunt*, but leaves *possint* unaltered.

10. Heinsius suggests *prensa*, of which Bentley speaks in favourable terms, though without receiving it into the text.

14. Scaliger recommends *tumidus*, but Bentley condemns it.

15. Scaliger conjectures *Fidat*. Both *tumidus* (*v.* 14.) and *Fidat* are suggested by Scaliger, because he thinks that the allusion here is to Brutus; and hence he observes, "Imo fidebat Brutus, neque timidus erat:" to which Bentley rejoins: "Recte quidem omnino, si de Bruto vel per somnium hic cogitasset noster."

Nuper sollicitum quae mihi taedium,
Nunc desiderium curaque non levis,
Interfusa nitentes
Vites aequora Cycladas.

CARMEN XV.

NEREI VATICINIUM DE EXCIDIO TROJAE.

Pastor quum traheret per freta navibus
Idaeis Helenen perfidus hospitam,
Ingrato celeres obruit otio
Ventos, ut caneret fera

Nereus fata: Mala ducis avi domum,
Quam multo repetet Graecia milite,
Conjurata tuas rumpere nuptias
Et regnum Priami vetus.

Heu, heu! quantus equis, quantus adest viris
Sudor! quanta moves funera Dardanae
Genti! Jam galeam Pallas et aegida
Currusque et rabiem parat.

Nequidquam, Veneris praesidio ferox,
Pectes caesariem, grataque feminis
Imbelli cithara carmina divides:
Nequidquam thalamo graves

Hastas et calami spicula Gnossii
Vitabis, strepitumque, et celerem sequi
Ajacem: tamen, heu, serus adulteros
Crines pulvere collines.

VARIOUS READINGS.

ODE 15.

2. The common reading is *He'enam*. In his more elevated poetry Horace appears to prefer the more unusual forms of proper names; as, for example, *Helenen*, *Creten*, *Penelopen*, and others, modelled after the Greek. In his more familiar compositions, as the Satires and Epistles, the Roman forms are used. In both cases, however, the principle of euphony has a controlling influence. (Compare *Voss. ad Tibull.* 1. 2. 54.)

9. The common reading is *Eheu!* We have adopted the present one, which is sanctioned by numerous MSS., as more expressive of indignant sorrow. Compare *Virg. Ecl* 2 58, ed. Heyne, where *Heu, heu!* is preferred to *Eheu!* in the expression of strong grief. Bothe and Fea likewise read *Heu, heu!* and the latter, as an additional argument in its favour, maintains that *Heu, heu* must always be written when a spondee is wanted, and *Eheu* when an iambus is required. This doctrine, however, is very far from being as manifest as he would wish it to appear, since the *ictus* would always be sufficient to lengthen the initial syllable of *Eheu*.

20. One of Graevius's MSS., and four of Van-

Non Laërtiaden, exitium tuae
Genti, non Pylium Nestora respicis?
Urguent impavidi te Salaminius
Teucer, te Sthenelus sciens

Pugnae, sive opus est imperitare equis,
Non auriga piger. Merionen quoque
Nosces. Ecce furit te reperire atrox
Tydides, melior patre:

Quem tu, cervus uti vallis in altera
Visum parte lupum graminis immemor,
Sublimi fugies mollis anhelitu;
Non hoc pollicitus tuae.

Iracunda diem proferet Ilio
Matronisque Phrygum classis Achillei;
Post certas hiemes uret Achaïus
Ignis Pergameas domos.

CARMEN XVI.

PALINODIA.

O matre pulchra filia pulchrior,
Quem criminosis cunque voles modum
Pones iambis; sive flamma
Sive mari libet Adriano.

Non Dindymene, non adytis quatit
Mentem sacerdotum incola Pythius,
Non Liber aeque, non acuta
Si geminant Corybantes aera,

VARIOUS READINGS.

derbourg's, have *Cultus* instead of *Crines;* but the latter is far more expressive and poetical.

21. Some of Bentley's MSS. give *excidium.*

22. The common reading is *Gentis.*

24. Some of the old editions read *Teucer et,* which violates the metre. (*vid.* Observations on the Glyconic measure. p. lviii, *in notis.*) Bentley reads *Teucerque, et Sthenelus sciens,* &c. Cuningam likewise adopts it.

35. Markland conjectures *denas.*

36. *Pergameas* is found in some very old MSS. The common reading is *Iliacas,* but this violates the metre. (*vid.* Observations on the Glyconic measure. p. lviii, *in notis.*

ODE 16.

8. The common reading is *Sic.* Bentley, Sanadon, and Fea, however, as well as many other editors, prefer that which we have given. Valart likewise adopts it, but reads in the same line *geminent.* There is no contingency, however, expressed here, to authorise the use of the subjunctive mood.

Tristes ut irae; quas neque Noricus
Deterret ensis, nec mare naufragum,
Nec saevus ignis, nec tremendo
Jupiter ipse ruens tumultu.

Fertur Prometheus, addere principi
Limo coactus particulam undique
Desectam, et insani leonis
Vim stomacho apposuisse nostro.

Irae Thyesten exitio gravi
Stravere, et altis urbibus ultimae
Stetere causae, cur perirent
Funditus, imprimeretque muris

Hostile aratrum exercitus insolens.
Compesce mentem: me quoque pectoris
Tentavit in dulci juventa
Fervor, et in celeres iambos

Misit furentem: nunc ego mitibus
Mutare quaero tristia; dum mihi
Fias recantatis amica
Opprobriis, animumque reddas.

CARMEN XVII.

AD TYNDARIDEM.

Velox amoenum saepe Lucretilem
Mutat Lycaeo Faunus, et igneam
Defendit aestatem capellis
Usque meis pluviosque ventos.

Impune tutum per nemus arbutos
Quaerunt latentes et thyma deviae
Olentis uxores mariti:
Nec virides metuunt colubras,

VARIOUS READINGS.

14. Scaliger objects to *coactus* on the ground that Prometheus was not compelled to do what he is represented as having done, and did not act through coercion. Bentley, in consequence of this, suggests *coactam* in the sense of *collectam*, although he does not assign much importance to Scaliger's objection. The truth is, that Prometheus *was* compelled to do what he did in the case of man, because the proper *materials* had failed him, they having been already expended in the formation of other animals.

15. Some read *resectam*.

28. Cuningam reads *animam* without any authority.

ODE 17.

5. Some of Lambinus's MSS. give *totum*, which Bentley adopts, on the ground that *tutum* forms a

Nec Martiales haeduleae lupos:
Utcunque dulci, Tyndari, fistula
  Valles et Usticae cubantis
    Laevia personuere saxa.

Dî me tuentur: dîs pietas mea
Et Musa cordi est. Hic tibi copia
  Manabit ad plenum benigno
    Ruris honorum opulenta cornu.

Hic in reducta valle Caniculae
Vitabis aestus: et fide Teïa
  Dices laborantes in uno
    Penelopen vitreamque Circen.

Hic innocentis pocula Lesbii
Duces sub umbra: nec Semeleïus
  Cum Marte confundet Thyoneus
    Proelia: nec metues protervum

Suspecta Cyrum, ne male dispari
Incontinentes injiciat manus,
Et scindat haerentem coronam
    Crinibus, immeritamque vestem.

CARMEN XVIII.

AD VARUM.

Nullam, Vare, sacra vite prius severis arborem
Circa mite solum Tiburis et moenia Catili.
Siccis omnia nam dura deus proposuit; neque
Mordaces aliter diffugiunt sollicitudines.

VARIOUS READINGS.

tautology with *impune*. But there is no necessity whatever for the change: the flocks feed "securely" (*impunè*) because, by the presence of Faunus, the grove is rendered "safe" (*tutum*).

9. The common reading is *haedilia*, which violates the metre, its antepenult being long. Two MSS. of Cruquius's have *haeduliae*, and many others, both of Cruquius's and Lambinus's, *haediliae*. Bentley, Cuningam, Sanadon, Fea, and others, by a slight alteration, give *haeduleae*, which we have adopted. The merit of the emendation, however, is due to Talbot.

14. The common reading is *Hinc*, which Locher considers equivalent to *ex isto agro*. This reading is also defended by Vanderbourg, who thinks, however, the idea intended to be conveyed is, "qu' Horace doit son aisance à sa pieté et à la protection des Dieux."

18. Cuningam conjectures *ictus* for *aestus*.

19. Some of Bentley's MSS. have *disces*; a reading, however, which he himself condemns.

20. Cuningam has *Circam*.

ODE 18.

1. Acron, after quoting this line correctly, inserts, in a part of his commentary, the words *vere novo* as if found in the text before *severis*: an evident act of inadvertence.

Quis post vina gravem militiam aut pauperiem crepat?
Quis non te potius, Bacche pater, teque, decens Venus?
At ne quis modici transsiliat munera Liberi,
Centaurea monet cum Lapithis rixa super mero
Debellata; monet Sithoniis non levis Euius,
Quum fas atque nefas exiguo fine libidinum
Discernunt avidi. Non ego te, candide Bassareu,
Invitum quatiam: nec variis obsita frondibus
Sub divum rapiam. Saeva tene cum Berecyntio
Cornu tympana, quae subsequitur caecus Amor sui,
Et tollens vacuum plus nimio Gloria verticem,
Arcanique Fides prodiga, perlucidior vitro.

CARMEN XIX.

DE GLYCERA.

Mater saeva Cupidinum,
  Thebanaeque jubet me Semeles puer,
Et lasciva Licentia,
  Finitis animum reddere amoribus.
Urit me Glycerae nitor
  Splendentis Pario marmore purius:
Urit grata protervitas,
  Et vultus nimium lubricus adspici.
In me tota ruens Venus
  Cyprum deseruit; nec patitur Scythas,
Et versis animosum equis
  Parthum dicere, nec quae nihil attinent.

VARIOUS READINGS.

5. Brodaeus has *increpat?* Some of Vanderbourg's MSS. give *increpet?*

7. Bentley, following the authority of some MSS., reads *Ac.*

9. *Evius*, the common reading, is erroneous. It is a remnant of the Reuchlinian pronunciation. The Greek form is Εὔιος. So *Evan* should be *Euan; Evander, Euander;* &c. (*vid. Buttmann's Ausfuhrl. Gr. Gram. vol.* 1. p. 23. *Anm.* 5.)

12. Graevius reads *ne* for *nec.*

13. Glareanus has *dium.* In this same line some read *Berecinto*, and others *Berecynthio.* Both are wrong. The name of the mountain in Greek is Βερέκυντος.

14. Glareanus and Cuningam have *sui, et*, and, in the beginning of the next line, *Adtollens* Some MSS. give *Extollens*, others *Ac tollens vanum*, &c.

ODE 19.

2. Some of Bentley's MSS. and five of Vanderbourg's, read *jubent.* In the same line the common reading is *Semelae*, the Latin form.

3. Dacier first suggested *Licentia*, with the initial capital, as the name of a deity: Bentley, Cuningam, and many others, adopt the emendation.

11. One of Vanderbourg's MSS. reads *Ac* versis.

12. Brodaeus gives *attinet*, in an impersonal sense.

Hic vivum mihi cespitem, hic
Verbenas, pueri, ponite, thuraque
Bimi cum patera meri:
Mactata veniet lenior hostia.

Carmen XX.

AD MAECENATEM.

Vile potabis modicis Sabinum
Cantharis, Graeca quod ego ipse testa
Conditum levi, datus in theatro
Quum tibi plausus,

Care Maecenas eques, ut paterni
Fluminis ripae, simul et jocosa
Redderet laudes tibi Vaticani
Montis imago.

Caecubam et prelo domitam Caleno
Tu bibes uvam: mea nec Falernae
Temperant vites, neque Formiani
Pocula colles.

VARIOUS READINGS.

14. If *thus* be properly derived from θύω, *thura*, as given by the best MSS., is preferable to *tura* the reading in common editions. The advocates for *tus*, however, derive it from *tundo*.

Ode 20.

3. Some of Vanderbourg's MSS. have *elevi*, with *gipsavi* as a gloss. One of them has *relevi*.

5. Bentley conjectures *Clare*, on the authority of a single MS. But the common reading is more in unison with the spirit of friendship which appears to have dictated the ode. *Clare* is too stately and formal. Döring, however, and others, adopt Bentley's emendation.

9. The common reading is *Caecubum*, (sc. vinum): the one which we have adopted is given by Lambinus, as found in some of his MSS., and is received by Sanadon, Jani, Fea, and others.

10. A critic, in the Classical Journal, (vol. 27. p. 201.) suggests *bibis* in the sense of "you drink at home—you are accustomed to drink." He supposes the second syllable of *bibis* to be lengthened by the *ictus metricus* on the first syllable of the spondee. He acknowledges that he finds no other instance in which Horace has put a syllable naturally short in a similar place, but cites Catullus as so doing. (51. 11.) "If, however, this be objected to," observes the writer, "I would read *bibas*; 'you may drink, and give your guests Calenian wine; but that does not suit me.'" These remarks are ingenious, but no emendation is at all necessary, since *bibes*, in the common text, is equivalent to "*bibes domi*, (apud te, non apud me)."

CARMEN XXI.

IN DIANAM ET APOLLINEM.

Dianam tenerae dicite virgines:
Intonsum, pueri, dicite Cynthium:
Latonamque supremo
Dilectam penitus Jovi.

Vos laetam fluviis et nemorum coma,
Quaecunque aut gelido prominet Algido,
Nigris aut Erymanthi
Silvis, aut viridis Cragi:

Vos Tempe totidem tollite laudibus,
Natalemque, mares, Delon Apollinis,
Insignemque pharetra
Fraternaque humerum lyra.

Hic bellum lacrimosum, hic miseram famem
Pestemque a populo, principe Caesare, in
Persas atque Britannos
Vestra motus aget prece.

CARMEN XXII.

AD ARISTIUM FUSCUM.

Integer vitae scelerisque purus
Non eget Mauris jaculis, neque arcu,
Nec venenatis gravida sagittis,
Fusce, pharetra:

VARIOUS READINGS.

ODE 21.

1. Valart's arrangement of this ode differs from that exhibited in most other editions: *vid.* Explanatory notes.

5. Some editions, and Bentley's among the number, read *comam*, with a comma after *fluviis*.

13. Bentley, Sanadon, Jani, Oberlin, and others, read *Haec* bellum, &c.; alluding to Diana; and make the allusion to Apollo recommence at *hic miseram*, &c. But the reading which we have adopted is that of Gesner, Cuningam, Mitscherlich, Fea, Hunter, Döring, &c. *Vid.* Explanatory notes.

14. The majority of editions read *et principe Caesare*. Scaliger first conjectured that the conjunction should be omitted; which is done in some of the best editions. Valart's words will explain the emendation: "*Misera* quidem *fames* est, sed *Populo* non Principi." The idea intended to be conveyed by the poet appears to be this: that the prayer would be granted, and protection vouchsafed to the people by reason of the favour in which their ruler stood with the Gods.

16. Jani conjectures *mitis* for *motus*.

ODE 22.

2. The common reading is *Mauri*, but the best

Sive per Syrtes iter aestuosas,
Sive facturus per inhospitalem
Caucasum, vel quae loca fabulosus
Lambit Hydaspes.

Namque me silva lupus in Sabina,
Dum meam canto Lalagen, et ultra
Terminum curis vagor expeditis,
Fugit inermem.

Quale portentum neque militaris
Daunias latis alit aesculetis,
Nec Jubae tellus generat, leonum
Arida nutrix.

Pone me, pigris ubi nulla campis
Arbor aestiva recreatur aura;
Quod latus mundi nebulae malusque
Jupiter urguet:

Pone sub curru nimium propinqui
Solis, in terra domibus negata:
Dulce ridentem Lalagen amabo,
Dulce loquentem.

CARMEN XXIII.

AD CHLOËN.

Vitas hinnuleo me similis, Chloë,
Quaerenti pavidam montibus aviis
Matrem, non sine vano
Aurarum et siluae metu.

VARIOUS READINGS.

editions have *Mauris*, as we have given it. This latter reading is defended by Heinsius also, (*ad Ov. Fast.* 5. 580.) who cites many analogous expressions in its support.

11. Some editions read *expeditus*, but *expeditis* is, to use Bentley's words, "*et verior et elegantior.*"

14. The common reading is *Daunia in*, &c. but *Daunias*, the Greek form of the nominative, is given in the best editions. Baxter gives the preference to *Daunia* latis, &c. but it violates the metre. Valart states that *Daunias* is found in sixteen MSS., and that *Daunia in* occurred in none that he examined. "*Daunias*," observes Hunter, "habent ccdd. optimi et antiquissimi; ea viz. analogia, qua permulta feminina, apud scriptores tam Latinos, quam Graecos, terminantur in —*as*, ut *Cephesias ora*. (Ov. Met. 7. 438.) Unde nisi ab ipsa Horatii manu provenire potuit *Daunias*, quae lectio magis recondita videtur, quam pro captu librariorum? *Daunias* nempe *tellus*, quod e seqq. assumendum."

21. *Cuningam* reads *propinquo*.

Nam seu mobilibus vepris inhorruit
Ad ventum foliis, seu virides rubum
Dimovere lacertae,
Et corde et genibus tremit.

Atqui non ego te, tigris ut aspera
Gaetulusve leo, frangere persequor:
Tandem desine matrem
Tempestiva sequi viro.

CARMEN XXIV.

AD VIRGILIUM.

Quis desiderio sit pudor aut modus
Tam cari capitis? Praecipe lugubres
Cantus, Melpomene, cui liquidam Pater
Vocem cum cithara dedit.

Ergo Quinctilium perpetuus sopor
Urguet! cui Pudor, et Justitiae soror,
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?

Multis ille bonis flebilis occidit:
Nulli flebilior, quam tibi, Virgili.
Tu frustra pius, heu! non ita creditum
Poscis Quinctilium deos.

Quod si Threïcio blandius Orpheo
Auditam moderere arboribus fidem,
Non vanae redeat sanguis imagini,
Quam virga semel horrida,

VARIOUS READINGS.

ODE 23.

5. Muretus, on the authority of some MSS., has *vitis* for the common reading *veris*. Bentley, however, conjectures *vepris*, which the best editions since his time have adopted. It appears from Bentley's correspondence with Graevius, that Salmasius had made the same conjecture some time before.

6. The common reading is *Adventus*, but Muretus, along with *vitis* in the 5th line, gives *Ad ventum* in the 6th, which Bentley and others adopt.

ODE 24.

1. Some editions read *desideriis*.

6. Many editions read *Urguet?* but see line 13th.

8. Bentley reads *inveniet*, as we have given it. This reading is found in more than ten MSS. The majority of editions, however, have *invenient*.

9. Some of the old editions give *ille quidem*.

13. Many MSS. have *Quid? si*, &c. and in the 15th line *Num vanae*, &c.? Cuningam adopts this reading. The interrogation, however, seems to

Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi.
Durum! Sed levius fit patientia,
Quidquid corrigere est nefas.

CARMEN XXV.

AD LYDIAM.

Parcius junctas quatiunt fenestras
Ictibus crebris juvenes protervi,
Nec tibi somnos adimunt: amatque
Janua limen,

Quae prius multum facilis movebat
Cardines. Audis minus et minus jam:
Me tuo longas pereunte noctes,
Lydia, dormis?

Invicem moechos anus arrogantes
Flebis in solo levis angiportu;
Thracio bacchante magis sub inter-
lunia vento:

Quum tibi flagrans amor, et libido,
Quae solet matres furiare equorum,
Saeviet circa jecur ulcerosum;
Non sine questu,

Laeta quod pubes hedera virenti
Gaudeat pulla magis atque myrto:
Aridas frondes Hiemis sodali
Dedicet Euro.

VARIOUS READINGS.

be unseasonable, and inconsistent with the melancholy flow of the rest of the ode.

19. Some read *Durum est!*

ODE 25.

2. Some MSS. have *jactibus*.
5. Many editions read *facites*.
7. Bentley has *longam pereunte noctem*.
11. Bentley conjectures, in his notes, *bacchata* referring the term to Lydia.
20. All the MSS., except one, read *Hebro*, and that one has *Ebro*. Rutgersius first conjectured *Euro*; and this conjecture has been adopted by Bentley, Cuningam, Gesner, Mitscherlich, Döring, and every editor of any celebrity. Heyne also gives it the sanction of his authority (Aen. 1. 317.) The objection to *Hebro* is, the utter impossibility of associating the idea of that river with an act performed by *Roman* youth. The propriety of styling the wind *Eurus*, "the companion of winter," may, on the other hand, easily be defended by the expression of Virgil, (Georg. 2. 339.) *Hibernos Euri flatus*, as well as by the language of

CARMEN XXVI.

DE AELIO LAMIA.

Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis: quîs sub Arcto
Rex gelidae metuatur orae,

Quid Teridaten terreat, unice
Securus. O, quae fontibus integris
Gaudes, apricos necte flores,
Necte meo Lamiae coronam,

Pimpleï dulcis; nil sine te mei
Possunt honores: hunc fidibus novis,
Hunc Lesbio sacrare plectro,
Teque tuasque decet sorores.

CARMEN XXVII.

AD SODALES.

Natis in usum laetitiae scyphis
Pugnare Thracum est: tollite barbarum
Morem, verecundumque Bacchum
Sanguineis prohibete rixis.

VARIOUS READINGS.

Horace himself on other occasions: *e. g. Zephyri veris comites* (*Ode* 4. 12. 2.) To "devote" to "Eurus," moreover, coincides precisely with our own form of expression, "to scatter to the winds." Rutgersius appears to have borrowed the idea of his emendation from the frequent interchange of the letters *b* and *u* in ancient MSS.

ODE 26.

3. Some editions read *quis*, without a circumflex, as a nominative.

5. One of the old editions reads *Mithridatem*, and another *Tyridatem*. The common editions have *Tridatem*, but the form, as we have given it, is preferable.

9. The Göttingen MSS. has *Piplea*, but over the final letter an *i* is written in an old hand. Bentley gives *Pimplei* (an improvement on *Pimplaei* as suggested by Heinsius) from the Greek Πιμπλητις. He cites also Festus Pompeius and Porphyrion, by both of whom the Muses are styled *Pimpleïdes*.

10. Most of the editions read *Prosunt*. Bentley, however, gives the preference to *Possunt* as found in some MSS. One MS. of Graevius's reads *Crescunt*.

ODE 27.

1. One of Vanderbourg's MSS. reads *Nactis*.

3. Cuningham reads *verecundique*, in which he is followed by Sanadon. Bentley conjectures *inverecundumque*, but with little, if any, of his wonted felicity of emendation.

Vino et lucernis Medus acinaces
Immane quantum discrepat! impium
Lenite clamorem, sodales,
Et cubito remanete presso.

Vultis severi me quoque sumere
Partem Falerni? dicat Opuntiae
Frater Megillae, quo beatus
Vulnere, qua pereat sagitta.

Cessat voluntas? non alia bibam
Mercede. Quae te cunque domat Venus,
Non erubescendis adurit
Ignibus, ingenuoque semper

Amore peccas. Quidquid habes, age,
Depone tutis auribus—Ah miser,
Quanta laborabas Charybdi,
Digne puer meliore flamma!

Quae saga, quis te solvere Thessalis
Magus venenis, quis poterit deus?
Vix illigatum te triformi
Pegasus expediet Chimaerae.

VARIOUS READINGS.

5. Many MSS. have *acinacis*.

13. Some MSS. read *voluptas*.

19. We have given the reading *laborabas* as it is found in many MSS. Bentley gives the preference to *laboras*, but adds to it the preposition *in* as in the common editions. The preposition, however, is not found in a single MS. and Aldus was the first who gave it a place in the text. Besides there is far more propriety in *laborabas* than in *laboras*. "In what a Charybdis were you all the time struggling, and are you still entangled?" Weston favours us with an amusing specimen of critical sagacity in his comments on this, and the following, line. "On reading this passage," observes he, "the mixture of metaphor brings to our recollection the words of Quintilian. *Sunt qui cum ab incendio initium sumpserint, tempestate finiunt.* Here Horace begins with *water* and ends with *fire*. Perhaps the text is not quite correct. It is possible that the poet might have written

Quanta laboras in Chalybdi,

"What an *iron-hearted* damsel you are in love with!"

Chalybdis is a lady of the Chalybes, a people that excelled in iron." He then goes on to prove that *Chalybdis* is formed in accordance with the analogy of the Greek. It is impossible to conceive a wilder piece of criticism or to refrain from smiling when we think of this Venus of the blacksmith nation; nor are we certain that Weston does justice, in his translation, to his own conjecture; since *quanta* might as well be rendered *huge*, *stout*, or *strapping*, which would complete the lovely picture.

24. We have given the form *Chimaerae*, by a Hellenism, as preferable to the common reading *Chimaera*.

CARMEN XXVIII.

NAUTA ET ARCHYTAE UMBRA.

Nauta.

Te maris et terrae numeroque carentis arenae
Mensorem cohibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera: nec quidquam tibi prodest
Aërias tentasse domos, animoque rotundum
Percurrisse polum, morituro!

Archytae umbra.

Occidit et Pelopis genitor, conviva deorum,
Tithonusque remotus in auras,
Et Jovis arcanis Minos admissus, habentque
Tartara Panthoiden, iterum Orco
Demissum; quamvis, clypeo Trojana refixo
Tempora testatus, nihil ultra
Nervos atque cutem Morti concesserat atrae;
Judice te non sordidus auctor
Naturae verique. Sed omnes una manet nox,
Et calcanda semel via leti.
Dant alios Furiae torvo spectacula Marti:
Exitio est avidum mare nautis:
Mixta senum ac juvenum densentur funera: nullum
Saeva caput Proserpina fugit.

VARIOUS READINGS.

ODE 28.

4. Heinsius conjectures *Funera*, but unhappily.

5. Some of Bergmann's MSS. read *temptasse*.

6. Some editions have *Decurrisse*.

9. Cuningam cites as an anonymous conjecture *Judice me*. This reading is adopted by Jani, though unsupported by a single MS. Jani thinks it strange that a philosopher like Archytas should leave the decision of such a point to an illiterate mariner, as the common reading indicates. He forgets, however, that this very circumstance is in full accordance with the widely-spread reputation of Pythagoras, whose well-known name was ever in the mouths of the vulgar, throughout that part of southern Italy.

15. Some MSS., and also the Leipsic edition of 1498, have *nobis* in place of *nox*, but it appears to be merely a gloss.

18. *Avidum* is the reading of a large number of MSS. and also of the early editions. It is received by Bentley, Cuningam, and most editors. The common reading *avidis* implies a censure on the very individual from whom the favour of a burial is supposed to be asked.

19. Some MSS. and editions read *densantur*; but this evidently arises from supposing that *densentur* is the subjunctive form of *densor*. Lambinus and Bentley, as well as most subsequent editors, adopt the form *densentur*, as the indicative of *denseo*, *—ēre*. Lucretius uses *denseri* (1. 662.) and *densendo*, (6. 481.) Heyne, moreover, adopts the forms of this verb in the text of Virgil, (*Georg.* 1. 419. *Æn.* 7. 794. and 11. 650.) It is found also in Pliny, (H. N. 20. 14.) and from it proceed the compounds *addenseo* and *condenseo*. Hunter's objec-

Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis.
At tu, nauta, vagae ne parce malignus arenae
Ossibus et capiti inhumato
Particulam dare: sic, quodcunque minabitur Eurus
Fluctibus Hesperiis, Venusinae
Plectantur silvae, te sospite, multaque merces,
Unde potest, tibi defluat aequo
Ab Jove, Neptunoque sacri custode Tarenti.
Negligis immeritis nocituram
Postmodo te natis fraudem committere? Fors et
Debita jura vicesque superbae
Te maneant ipsum: precibus non linquar inultis;
Teque piacula nulla resolvent.
Quamquam festinas, non est mora longa; licebit
Injecto ter pulvere curras.

CARMEN XXIX.

AD ICCIUM.

Icci, beatis nunc Arabum invides
Gazis, et acrem militiam paras
Non ante devictis Sabaeae
Regibus, horribilique Medo

Nectis catenas? Quae tibi virginum,
Sponso necato, barbara serviet?
Puer quis ex aula capillis
Ad cyathum statuetur unctis,

Doctus sagittas tendere Sericas
Arcu paterno? Quis neget arduis
Pronos relabi posse rivos
Montibus, et Tiberim reverti;

VARIOUS READINGS.

tion, therefore, to *densentur*, on the ground of its being a departure from analogy, hardly needs refutation. "*Densantur*," observes Valart, "est vox minus poetica."

29. Crusius conjectures *Sub Jove*.

31. All the MSS. of Crusius, except one, and all the best of Bentley's, have *Fors et*. The variations of others, *for sit* and *for set* confirm this reading. The common editions have *Forsan*.

32. *Vicesque, superbe;* a conjecture of Passeratius's mentioned by Bentley.

35. The Venice edition reads *festinans*.

ODE 29.

5. The majority of editions have a period after *catenas*. But the mark of interrogation seems better adapted to the sense.

Quum tu coëmtos undique nobiles
Libros Panaetî, Socraticam et domum,
Mutare loricis Iberis,
Pollicitus meliora, tendis?

CARMEN XXX.

AD VENEREM.

O Venus, regina Gnidi Paphique,
Sperne dilectam Cypron, et vocantis
Thure te multo Glycerae decoram
Transfer in aedem.

Fervidus tecum Puer, et solutis
Gratiae zonis, properentque Nymphae,
Et parum comis sine te Juventas,
Mercuriusque.

CARMEN XXXI.

AD APOLLINEM.

Quid dedicatum poscit Apollinem
Vates? quid orat, de patera novum
Fundens liquorem? Non opimas
Sardiniae segetes feracis;

VARIOUS READINGS.

13. Bentley reads *nobilis* in the genitive. Other editors give this same lection, but make it the old form of the accusative plural. The common text, however, which we have adopted, is by far the simplest.

16. Glareanus has *temnis?*

ODE 30.

1. Lambinus, Bentley, and others read *Cnidi*. The point involved is, whether the rule of Roman pronunciation by which *Cnius* and *Cnaeus*, though written with the initial C, must be sounded as if commencing with a G, is to apply to all words beginning with *Cn*. The true answer would seem to be in the negative, and *Gnidi* to be the more correct form. (*Vid.* Spalding. ad Quintil. 1. 7. 28. Schneider Lat. Gr. vol. 1. p. 233. Facciolati, Lex. Tot. Lat. ad voc.)

6. Valart rather ingeniously defends *properantque*, the reading which he has adopted: "ubi enim Venus, ibi Dii ejus comites: alii *properentque*, quasi ubi Venus est, ii possent non adesse." Still the common reading is sanctioned by too high authority to be altered on the strength merely of two MSS.

ODE 31.

3. We have adopted *opimas*, the reading defended by Markland (*ad Stat.* 4. 6. 65.) and given

Non aestuosae grata Calabriae
Armenta; non aurum, aut ebur Indicum;
Non rura, quae Liris quieta
Mordet aqua, taciturnus amnis.

Premant Calena falce, quibus dedit
Fortuna, vitem; dives et aureis
Mercator exsiccet cululis
Vina Syra reparata merce,

Dis carus ipsis, quippe ter et quater
Anno revisens aequor Atlanticum
Impune. Me pascant olivae,
Me cichorea, levesque malvae.

Frui paratis et valido mihi,
Latoë, dones, et, precor, integra
Cum mente; nec turpem senectam
Degere, nec cithara carentem.

CARMEN XXXII.

AD LYRAM.

Poscimur. Si quid vacui sub umbra
Lusimus tecum, quod et hunc in annum
Vivat et plures: age, dic Latinum,
Barbite, carmen,

VARIOUS READINGS.

originally by Stephens. The greater part, however, of the MSS. and old editions read *opimae S. s. feraces;* Bentley reads *opimae*, but retains *feracis*. Others adopt both *opimae* and *feraces*.

5. Markland conjectures *Graia*, and thinks the allusion may be to *Grecian*, i. e. Tarentine, flocks (*Graecum pecus*), of which Columella (lib. 7.) and other writers make mention. (*Vid.* Class. Journ. vol. 18. p. 126.)

9. Bentley, Cuningam, Sanadon, and others read *Calenam*, without any good reason. There is far more of poetry in the common reading which we have retained. The expression *premant Calena falce vitem*, stands for *premant falce vitem Calenam*. Weston makes a singular remark in his argument for Bentley's emendation, when he observes, "Of the *Calenian sickle* we know nothing in particular."

10. Bentley, on the authority of two of his oldest MSS., reads *dives ut;* but Markland condemns it.

15. Bentley reads *pascant*, as we have given it; in which emendation he is supported by some of the early editions.

18. All Cruquius's MSS. have *Ac, precor*, which Bentley follows.

19. Bentley, Cuningam, and some others have no point after *mente*. The punctuation which we have adopted is that of Lambinus, Jani, Döring, &c. It is in full accordance with the prayer of the Roman poet. (*Juv.* 10. 356.) "*Orandum est, ut sit mens sana in corpore sano.*"

ODE 32.

1. Bentley, on the authority of some MSS., reads *Poscimus*, and in the same line, following a single MS., he has *antro* for *umbra*. The reading, however, which we have adopted is sanctioned by the best MSS. and editions.

Lesbio primum modulate civi;
Qui, ferox bello, tamen inter arma,
Sive jactatam religarat udo
Litore navim,

Liberum et Musas, Veneremque, et illi
Semper haerentem Puerum canebat,
Et Lycum, nigris oculis nigroque
Crine decorum.

O decus Phoebi, et dapibus supremi
Grata testudo Jovis, o laborum
Dulce lenimen, mihi cunque salve
Rite vocanti.

CARMEN XXXIII.

AD ALBIUM TIBULLUM.

Albi, ne doleas plus nimio, memor
Immitis Glycerae, neu miserabiles
Decantes elegos, cur tibi junior
Laesa praeniteat fide.

Insignem tenui fronte Lycorida
Cyri torret amor, Cyrus in asperam
Declinat Pholoën: sed prius Appulis
Jungentur capreae lupis,

Quam turpi Pholoë peccet adultero.
Sic visum Veneri, cui placet impares
Formas atque animos sub juga aënea
Saevo mittere cum joco.

Ipsum me melior quum peteret Venus,
Grata detinuit compede Myrtale
Libertina, fretis acrior Adriae
Curvantis Calabros sinus.

VARIOUS READINGS.

ODE 33.

11. Bentley suggests *crine atque* in place of *nigris*.

15. Bentley conjectures *cuique* Heumannus *nunc resolve* and others *mihi quumque*. But *cunque* is the reading of all the MSS., and is used in the sense of *quandocunque*. In the same line many editions read *leqamen*.

7. Graevius reads *Apulis*. The best editions, however, only adopt this orthography when the initial syllable of the word is short.

16. Markland suggests *Pulsantis*.

Carmen XXXIV.

AD SE IPSUM.

Parcus deorum cultor et infrequens,
Insanientis dum sapientiae
Consultus erro, nunc retrorsum
Vela dare atque iterare cursus

Cogor relictos. Namque Diespiter,
Igni corusco nubila dividens
Plerumque, per purum tonantes
Egit equos volucremque currum;

Quo bruta tellus, et vaga flumina,
Quo Styx et invisi horrida Taenari
Sedes, Atlanteusque finis
Concutitur. Valet ima summis

Mutare, et insignia attenuat deus,
Obscura promens. Hinc apicem rapax
Fortuna cum stridore acuto
Sustulit, hic posuisse gaudet.

Carmen XXXV.

AD FORTUNAM.

O diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos:

VARIOUS READINGS.

Ode 34.

5. We have retained the common reading *relictos*. Heinsius (*ad Ov. Met.* 2. 173.) proposes *relectos*, which Bentley advocates and receives into the text. Many critics, however, ridicule the Latinity of *iterare cursus relectos*, and consider it as equivalent to *cursus iteratos iterare*. But Döring, although he does not alter the common reading, successfully defends the propriety of *iterare cursus relectos*, considered as a phrase by itself, and makes it of the same import as *cursus relegendo repetere*. Thus, Virgil, (*Aen.* 5. 500.) has *flexos arcus incurvare*, in the sense of *flectendo arcus incurvare*. Bentley also adduces numerous other examples in its defence.

13. The common text has *insignem*, for which Bentley gives *insigne*. Cuningam inclines to *in-*

Te pauper ambit sollicita prece,
Ruris, colonus; te dominam aequoris,
Quicunque Bithyna lacessit
Carpathium pelagus carina.

Te Dacus asper, te profugi Scythae,
Urbesque, gentesque, et Latium ferox,
Regumque matres barbarorum, et
Purpurei metuunt tyranni,

Injurioso ne pede proruas
Stantem columnam, neu populus frequens
Ad arma cessantes ad arma
Concitet, imperiumque frangat.

Te semper anteit serva Necessitas,
Clavos trabales et cuneos manu
Gestans aëna; nec severus
Uncus abest, liquidumque plumbum.

Te Spes et albo rara Fides colit
Velata panno: nec comitem abnegat,
Utcunque mutata potentes
Veste domos inimica linquis.

VARIOUS READINGS.

signia, but yet gives the same reading with Bentley. We have received *insignia* into the text with Jani. It is certainly most in unison with *ima* and *obscura*, to say nothing of *summis*. A synaeresis will operate on the last syllable of the word, (*insigny' attenuat*).

ODE 35.

5. In this, and the following line, we have adopted the punctuation recommended by Markland: viz. a comma after *prece*, and another after *Ruris*; which latter word will then depend on *dominam* understood; and the whole clause will be equivalent to "pauper colonus, sollicita prece, ambit te *dominam ruris*: quicunque lacessit, &c. (i. e. *nauta*) te *dominam aequoris* (*ambit*)." Markland very justly considers *colonus ruris* to be as unpardonable a pleonasm as *nauta maris*. F. A. Wolf suggests the same punctuation as Markland. The common text has no comma after either *prece* or *Ruris*.

12. The common editions have either a colon or period after *tyranni*. This changes the allusion in *stantem columnam*, and alters the translation of *ne proruas*. *Vid.* Explanatory notes.

14. Bentley, in his notes, conjectures *fremens* for *frequens*; and in the following line, *Ad arma cursantes* for *Ad arma cessantes*.

17. The Venice edition of 1478 has *serva*; that of Locher, 1498, *saeva*; and from this period these two readings have respectively prevailed according to the taste or judgment of different editors. The MSS. also vary. The oldest ones of Cruquius, together with the ancient scholiasts, have *serva*; but all Bentley's best read *saeva*. Wakefield adopts *serva* in the sense of "handmaid," or "attendant," and supposes Necessity to precede Fortune, as the lictor does the consul. This reading we have given in the text.

20. Cuningam has *liquidumve*.

22. Brodaeus reads *abneget*.

24. All the MSS. have *linquis*, as we have given it. It displeases Bentley, however, who objects to it on the ground that, if Fortune leaves the abodes of the unfortunate, accompanied by Hope and Fidelity, it is the same as saying that friends of every description, as well the faithful as the unfaithful, abandon the unfortunate: "quo," observes the critic, "nihil absurdius." He proposes to substitute, therefore, *vertis* for *linquis*; giving the former the meaning of "*concutis*," or "*affligis*."

At vulgus infidum et meretrix retro
Perjura cedit: diffugiunt cadis
Cum faece siccatis amici
Ferre jugum pariter dolosi.

Serves iturum Caesarem in ultimos
Orbis Britannos, et juvenum recens
Examen Eois timendum
Partibus, Oceanoque rubro.

Eheu! cicatricum et sceleris pudet
Fratrumque—Quid nos dura refugimus
Aetas? quid intactum nefasti
Liquimus? unde manum juventus

Metu deorum continuit? quibus
Pepercit aris? O utinam nova
Incude diffingas retusum in
Massagetas Arabasque ferrum.

CARMEN XXXVI.

AD PLOTIUM NUMIDAM.

Et thure et fidibus juvat
Placare et vituli sanguine debito
Custodes Numidae deos,
Qui nunc, Hesperia sospes ab ultima,

VARIOUS READINGS.

Lambert Bos, however, (*Animadv. ad Horatium*, p. 32.) successfully defends the common reading. The term "*comes*," as he remarks, is used in its strictest and most proper sense, whenever it is made to refer to one who accompanies another when *leaving*, or departing from, any place. And, in the next place, the phrase, *non abnegare se comitem Fortunae, tinquentis domum aliquam*, expresses the very idea required by the general tenour of the context, viz. that Fidelity abandons not unfortunate friends, but attaches herself closely to their wants and necessities, adhering to their fortunes as well in adversity as in prosperity. *Vid.* Explanatory notes.

30. Bentley thinks *ultimos orbis Britannos* semi-barbarous, and suggests the substitution of *oro* for *orbis*. But we have in Homer, speaking of the Æthiopians, the phrase ἔσχατοι ἀνδρῶν (*Od. ά.* 23.), and in Virgil, *extremi hominum Morini* (Æn. 8. 727).

34. We have ventured to make a slight alteration in this line, by inserting the dash after *Fratrumque*, and supposing the sense to remain suspended. *Vid.* Explanatory notes.

36. Many editions read *manus;* but the singular suits better with *juventus* and *continuit*.

39. Some read *depingas*, others *defigas;* and for *retusum* some editions give *recusum*.

Caris multa sodalibus,
  Nulli plura tamen, dividit oscula,
Quam dulci Lamiae, memor
  Actae non alio rege puertiae,
Mutataeque simul togae.
  Cressa ne careat pulchra dies nota:
Neu promtae modus amphorae,
  Neu morem in Saliûm sit requies pedum:
Neu multi Damalis meri
  Bassum Threïcia vincat amystide:
Neu desint epulis rosae,
  Neu vivax apium, neu breve lilium.
Omnes in Damalin putres
  Deponent oculos: nec Damalis novo
Divelletur adultero,
  Lascivis hederis ambitiosior.

CARMEN XXXVII.

AD SODALES.

Nunc est bibendum, nunc pede libero
Pulsanda tellus; nunc Saliaribus
  Ornare pulvinar deorum
    Tempus erat dapibus, sodales.

VARIOUS READINGS.

ODE 36.

8. The Venice edition has *arctae*, and two of Dorville's MSS. read *pueritiae* for *puertiae*. *Vid. Dorv. ad Charit.* p. 382.

10. Erasmus conjectures *Thressa* for *Cressa*. *Vid.* Explanatory notes.

15. Valart thinks that this line, and also the 16th, are misplaced, and that they should immediately precede the 12th.

ODE 37.

4. A few MSS have *erit* for *erat*. An anonymous critic, (*Class. Journal*, vol. 28. p. 371.) suggests *et est*. Bentley passes the line unnoticed, while Viger very elaborately illustrates this point, and cites many instances where ἦν is used for ἔστι, especially among the Greek Tragedians. Hunter quotes, in its support, the following passage of Virgil (*Geo.* II. 132.)

——— *Si non alium late jactaret odorem,*
Laurus erat. ———

Kidd cites the following note of the late Dr. Parr: "Forte punctum ponendum est post *tempus*, et *erat* cum nefas conjungendum. If the punctuation be admitted, *Saliaribus* will be disjoined from *dapibus*, and left without a substantive. We read *Saliaria sacra*, *saliares epulae*, *saliares coenae*; but I do not remember the word used elliptically—we read also of *Cerealia*, *Floralia*, *Bacchanalia*, where *festa* is understood. But *Saliaria* belongs to a different class of words" (S. Parr.) Of all the explanations, however, which we have seen, that of Döring appears most satisfactory. "Cogita, poetam jam initio supplicationis facto sodales suos allocutum esse: *nunc tempus erat*, nunquam magis fas fuit, quam nunc, &c." *Vid.* Explanatory notes. Mitscherlich thinks that *erat* is meant to express strong joy, not brooking even a moment's delay. Fea cites *erit* as a different reading.

Antehac nefas depromere Caecubum
Cellis avitis, dum Capitolio
Regina dementes ruinas,
Funus et imperio parabat

Contaminato cum grege turpium
Morbo virorum, quidlibet impotens
Sperare, fortunaque dulci
Ebria. Sed minuit furorem

Vix una sospes navis ab ignibus:
Mentemque lymphatam Mareotico
Redegit in veros timores
Caesar, ab Italia volantem

Remis adurguens: accipiter velut
Molles columbas, aut leporem citus
Venator in campis nivalis
Haemoniae; daret ut catenis

Fatale monstrum; quae generosius
Perire quaerens, nec muliebriter
Expavit ensem, nec latentes
Classe cita reparavit oras:

Ausa et jacentem visere regiam
Vultu sereno, fortis et asperas
Tractare serpentes, ut atrum
Corpore combiberet venenum;

VARIOUS READINGS.

7. Heumannus conjectures *demens et*, of which Valart approves, on the ground that as *funus* has no epithet joined with it, so *ruinas* should be without one; but *dementes*, as it stands, is nothing more than an hypallage for *demens*.

9. Scaliger conjectures *congrege*; but it is condemned by Bentley.

10. A MS. of Vossius' has *Semivirorum*. Bentley considers *turpium morbo* inelegant; and in place of *Morbo virorum* conjectures *Opprobriorum*; but Kidd well remarks, "Bentleii conjectura melioris desiderium parum levat."

24. Bentley objects to the word *reparavit*, on the ground of meaning, and suggests *penetravit*. Bos, (*Animadv.* p. 36) conjectures *ire paravit*, and Jortin *reseravit*. But, as Mitscherlich and Döring both remark, *reparavit* is used by Horace in this passage, as in many others, with the signification of the simple verb *parare*, i. e. *quaerere*. Wakefield boldly conjectures *repedavit*, but is refuted by Eichstadt, who proves from Pacuvius, Lucilius, Lucretius, &c that it is synonymous with *recedere*.

25. Bentley conjectures *lacentem*, but *jacentem* is the true reading, and is here used in the sense of *afflictam, miseram*.

26. Many editions remove the comma after *sereno*, and place it after *fortis*; but this produces an unpleasing pleonasm between *fortis* and *Vultu sereno*.

Deliberata morte ferocior:
Saevis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.

CARMEN XXXVIII.

AD PUERUM.

Persicos odi, puer, apparatus;
Displicent nexae philyra coronae;
Mitte sectari, rosa quo locorum
Sera moretur.

Simplici myrto nihil allabores
Sedulus curae; neque te ministrum
Dedecet myrtus, neque me sub arcta
Vite bibentem.

VARIOUS READINGS.

ODE 38.

6. Wakefield (*Silv. Crit. sect.* 55.) proposes *curae*; and finds his conjecture confirmed, as he thinks, by one of Bentley's MSS. It is certainly the best reading that has ever been offered for this much contested passage. Cuningam, Valart, and Döring adopt it. Bentley reads *Sedulus cura*; taking *cura* as an imperative, in the sense of *cave*. This reading even Baxter praises. Gesner is contented with *curo*, and Klotzius says, "illud *curo* exercuit interpretum ingenium, et exercebit." One of the MSS. of Vossius has *coro*, and one of Bentley's *oro*.

Q. HORATII FLACCI

CARMINUM

LIBER SECUNDUS.

Carmen I.

AD ASINIUM POLLIONEM.

Motum ex Metello consule civicum,
Bellique causas et vitia et modos,
  Ludumque Fortunae, gravesque
    Principum amicitias, et arma

Nondum expiatis uncta cruoribus,
Periculosae plenum opus aleae,
  Tractas, et incedis per ignes
    Suppositos cineri doloso.

Paulum severae Musa tragoediae
Desit theatris: mox, ubi publicas
  Res ordinaris, grande munus
    Cecropio repetes cothurno,

Insigne moestis praesidium reis
Et consulenti Pollio curiae,
  Cui laurus aeternos honores
    Dalmatico peperit triumpho.

Ode 1.

5. Bentley conjectures *tincta*, but he is opposed by Schrader (*Observat.* p. 65.). Kidd inclines to Bentley's emendation. The common reading, however, is far more forcible and poetical; "arms *smeared* with gore." (Gray.)

8. An anonymous critic suggests a note of interrogation after *doloso*.

10. Some MSS. read *Absit*.

Jam nunc minaci murmure cornuum
Perstringis aures: jam litui strepunt:
  Jam fulgor armorum fugaces
    Terret equos equitumque vultus.

Audire magnos jam videor duces
Non indecoro pulvere sordidos,
  Et cuncta terrarum subacta
    Praeter atrocem animum Catonis.

Juno, et deorum quisquis amicior
Afris inulta cesserat impotens
  Tellure, victorum nepotes
    Retulit inferias Jugurthae.

Quis non Latino sanguine pinguior
Campus sepulcris impia proelia
  Testatur, auditumque Medis
    Hesperiae sonitum ruinae?

Qui gurges, aut quae flumina lugubris
Ignara belli? quod mare Dauniae
  Non decoloravere caedes?
    Quae caret ora cruore nostro?

Sed ne, relictis, Musa procax, jocis,
Ceae retractes munera naeniae:
  Mecum Dionaeo sub antro
    Quaere modos leviore plectro.

VARIOUS READINGS.

19. Ascensius and Wakefield read *fulgur*.

21. Bentley objects to the common reading *Audire*, and gives on mere conjecture *Videre*. In defence of this new reading he remarks: "Quid sodes narrant boni illi duces quos audire sibi videtur Noster? Nihil scilicet narrant neque enim loquentes eos hic introducit." But the great critic evidently mistakes the meaning of the poet. Two interpretations may be given to this passage. Horace either intends to convey the idea that he is listening to the animated narrative of the civil wars, as read to him by Pollio himself; or, what is far preferable and more spirited, fancies himself reading his friend's production in private, and hurried by the boldness and animation of the style into the very midst of the scenes which Pollio describes. *vid.* Explanatory notes.

33. The Venice edition reads *Quis gurges*.

38. Heinsius has *funera* on conjecture.

Carmen II.

AD SALLUSTIUM CRISPUM.

Nullus argento color est avaris
Abdito terris; inimice lamnae,
Crispe Sallusti, nisi temperato
Splendeat usu.

Vivet extento Proculeius aevo
Notus in fratres animi paterni:
Illum aget penna metuente solvi
Fama superstes.

Latius regnes avidum domando
Spiritum, quam si Libyam remotis
Gadibus jungas, et uterque Poenus
Serviat uni.

Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.

Redditum Cyri solio Phrahaten
Dissidens plebi numero beatorum
Eximit Virtus, populumque falsis
Dedocet uti

VARIOUS READINGS.

Ode 2.

1. Cuningam reads *honor* on conjecture.

2. The Venice edition and Lambinus have *Abditae* and place a comma after *est* in the first line, removing the point after *terris*.

7. One of Bentley's MSS. gives *agit*, and the Venice edition *haud metuente*.

11. Schrader, (Emendat. pp. 78—85.) prefers *et uterque pontus*, and considers the propriety of the emendation as established by a passage in Claudian (Ruf. 1. 196.) which he makes to be a direct imitation of Horace. The critic refers also to Ovid, (Met. xv. 829.) But the common reading must stand, and is easily explained by a reference to the Carthaginian power both at home and also along the shores of Spain. *vid.* Explanatory notes.

17. *Phrahaten* appears to be preferable to *Phraaten* the common reading. Gronovius adopts *Prahates* in the text of Justin (xlii. 1.)

18. Some MSS. read *plebis*, but the present reading is confirmed by a passage of Priscian (p. 1153.) in which he cites *Dissidens plebi* as an instance of the dative with a verb like *dissideo*. In the same line some MSS. and editions read *beatûm*.

Vocibus; regnum et diadema tutum
Deferens uni propriamque laurum,
Quisquis ingentes oculo irretorto
Spectat acervos.

CARMEN III.

AD DELLIUM.

Aequam memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam
Laetitia, moriture Delli,

Seu moestus omni tempore vixeris,
Seu te in remoto gramine per dies
Festos reclinatum bearis
Interiore nota Falerni.

Qua pinus ingens albaque populus
Umbram hospitalem consociare amant
Ramis, et obliquo laborat
Lympha fugax trepidare rivo:

Huc vina et unguenta et nimium brevis
Flores amoenos ferre jube rosae,
Dum res et aetas et Sororum
Fila trium patiuntur atra.

VARIOUS READINGS.

23. Withofius conjectures *Spernit* (i. e. praetereundo nec oculos eo retorquendo contemnit.) The common reading is defended by Heumannus, (*Parerg. Crit.* p. 139.)

ODE 3.

4. The old editors previous to Lambinus read *Deli*, vid. Ruhnken ad Vell. Paterc. II. 84. 3. on the orthography of this name.

9. The editions before Lambinus have *Quo*, for which he first substituted *Qua* on the authority of some MSS. Fea attempts to defend the more ancient reading, but *Qua* is more elegantly used in the sense of *ubi* than *Quo*.

11. The editions vary. Locher, Stephens, & others read *Ramis, et*, as we have given it. Lambinus has *Ramis, qua*. Cuningam and Jani *Ramis, qua et*. It is probable, however, that *qua* is a mere gloss.

12. The common reading is *strepitare*. vid. Valckenaar ad Ammon. p. 123.

13. *brevis* is the reading of the Venice edition, and Acron also, in his scholia, gives it as the genitive. The common reading is *breves*.

14. Wakefield conjectures *Amyntae* for *amoenos*. His words are, "Puerum scilicet ejus pro more alloquitur Horatius, cujus nomen infelicem immutationem passum est." He then quotes Virgil. "Serta mihi Phyllis legeret, cantaret Amyntas." Those editions which have *breves* in the 13th line, read *amoenae* referring to *rosae*. But the terminations of *breves flores, amoenae ferre jube rosae* are harsh and disagreeable.

Cedes coëmtis saltibus, et domo,
Villaque, flavus quam Tiberis lavit:
Cedes; et exstructis in altum
Divitiis potietur haeres.

Divesne prisco natus ab Inacho,
Nil interest, an pauper et infima
De gente, sub divo moreris,
Victima nil miserantis Orci.

Omnes eodem cogimur: omnium
Versatur urna serius ocius
Sors exitura, et nos in aeternum
Exsilium impositura cymbae.

Carmen IV.

AD XANTHIAM PHOCEUM.

Ne sit ancillae tibi amor pudori,
Xanthia Phoceu! Prius insolentem
Serva Briseïs niveo colore
Movit Achillem:

Movit Ajacem Telamone natum
Forma captivae dominum Tecmessae:
Arsit Atrides medio in triumpho
Virgine rapta,

Barbarae postquam cecidere turmae
Thessalo victore, et ademtus Hector
Tradidit fessis leviora tolli
Pergama Graiis.

VARIOUS READINGS.

17. Some editions have a semicolon after *saltibus*, and make *domo* and *villa* depend on *cedes* in the 19th line; but our present punctuation is far more poetical, and conveys an expression of deeper feeling.

23. Wakefield conjectures *morari*s, with a semicolon after *gente;* so that the passage may be equivalent to, "in terra vivis victima Orco destinata." *Vid.* Explanatory notes.

26. Some editions place a comma after *urna*, making it the nominative to *versatur*, and *urna omnium* will then signify, "the urn containing the destinies of all." But the construction is too harsh, and besides, the caesura, which would then be requisite for lengthening the final syllable of *urna*, is of doubtful application for such a purpose. *vid.* Remarks on Glyconic metre, p. lviii, *in notis.*

28. Bentley, Cuningam, and Jani, adopt the form *cumbae*. Many Latin words, derived immediately from the Greek, through the Æolic dialect, retain *u* (*v*) instead of changing it to *y;* although others again, from the same source, have the letter *y*. The peculiar sound of the *v* in the Æolic dialect, on which the Latin orthography, first mentioned, is founded, does not appear to have prevailed in all words; and therefore, in a case of such uncertainty, we have allowed the common form to stand. *Vid. Schneider L. G.* vol. 1. p. 43.

Nescias, an te generum beati
Phyllidis flavae decorent parentes:
Regium certe genus et Penates
Moeret iniquos.

Crede non illam tibi de scelesta
Plebe delectam; neque sic fidelem,
Sic lucro aversam potuisse nasci
Matre pudenda.

Brachia et vultum teretesque suras
Integer laudo: fuge suspicari,
Cujus octavum trepidavit aetas
Claudere lustrum.

CARMEN V.

Nondum subacta ferre jugum valet
Cervice, nondum munia comparis
Aequare, nec tauri ruentis
In venerem tolerare pondus.

Circa virentes est animus tuae
Campos juvencae, nunc fluviis gravem
Solantis aestum, nunc in udo
Ludere cum vitulis salicto

Praegestientis. Tolle cupidinem
Immitis uvae: jam tibi lividos
Distinguet Auctumnus racemos
Purpureo varius colore.

VARIOUS READINGS.

ODE 4.

13. Markland conjectures, *Qui scias, an te*, with a mark of interrogation after *parentes*.

17. The common reading is *dilectam*; we have adopted *delectam*, as given by some of the old editions, and found also in MSS. by Valart and Vanderbourg.

24. Bentley reads *Claudere*, but suggests *condere* in his notes, as the more usual verb to be joined with *lustrum*. He is very probably correct.

ODE 5.

12. One of Vanderbourg's MSS. has *Purpureus vario colore*.

Jam te sequetur: currit enim ferox
Aetas, et illi, quos tibi demserit,
Apponet annos: jam proterva
Fronte petet Lalage maritum:

Dilecta, quantum non Pholoë fugax,
Non Chloris, albo sic humero nitens,
Ut pura nocturno renidet
Luna mari, Gnidiusve Gyges;

Quem si puellarum insereres choro,
Mire sagaces falleret hospites
Discrimen obscurum solutis
Crinibus ambiguoque vultu.

CARMEN VI.

AD SEPTIMIUM.

Septimi, Gades aditure mecum et
Cantabrum indoctum juga ferre nostra, et
Barbaras Syrtes, ubi Maura semper
Aestuat unda:

Tibur, Argeo positum colono,
Sit meae sedes utinam senectae,
Sit modus lasso maris et viarum
Militiaeque.

Unde si Parcae prohibent iniquae,
Dulce pellitis ovibus Galaesi
Flumen et regnata petam Laconi
Rura Phalanto.

VARIOUS READINGS.

13. Bentley reads *curret*.—In this same line Wakefield conjectures *fugax* for *ferox*; and, in the 17th line, *ferox* for *fugax*. The emendation is ingenious, but unnecessary. *Vid.* Explanatory notes.

14. Jortin conjectures *quot*, and Bentley *quod tibi demserit apponet annus*: in the sense of "*quantum tu consenesces, tantum illa adolescet.*" But the common reading, which he allows to remain in his text, and which we also have retained, amounts to the same thing.

ODE 6.

10. The common reading is *Galesi*.

12. The common reading is *Phalantho*.

Ille terrarum mihi praeter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt, viridique certat
Bacca Venafro.

Ver ubi longum tepidasque praebet
Jupiter brumas, et amicus Aulon
Fertili Baccho minimum Falernis
Invidet uvis.

Ille te mecum locus et beatae
Postulant arces: ibi tu calentem
Debita sparges lacrima favillam
Vatis amici.

CARMEN VII.

AD POMPEIUM.

O saepe mecum tempus in ultimum
Deducte, Bruto militiae duce,
Quis te redonavit Quiritem
Dîs patriis Italoque coelo,

Pompei, meorum prime sodalium?
Cum quo morantem saepe diem mero
Fregi, coronatus nitentes
Malobathro Syrio capillos.

Tecum Philippos et celerem fugam
Sensi, relicta non bene parmula;
Quum fracta Virtus, et minaces
Turpe solum tetigere mento.

VARIOUS READINGS.

18. Heinsius conjectures *amictus*, which Wakefield receives. Some editions read *apricus*.
19. Some MSS. have *Fortilis* for *Fertili*.

ODE 7.

5. Vanderbourg remarks, "Les MSS. ne sont point d'accord sur les noms de cet ami de notre poete. J'ai cru long-temps, avec Sanadon et MM. Wetzel et Mitscherlich, devoir confondre avec le Pompeius Grosphus de l'Ode 16 de ce livre, et de l'épitre 12. du livre 1. Mais je pense aujourd'hui avec les anciens commentateurs, suivis en cela par Dacier et M. Voss, que Pompeius Varus étoient ses nom et surnom véritables." One of the MSS. consulted by Jani has *Pompili*.

Sed me per hostes Mercurius celer
Denso paventem sustulit aëre:
Te rursus in bellum resorbens
Unda fretis tulit aestuosis.

Ergo obligatam redde Jovi dapem,
Longaque fessum militia latus
Depone sub lauru mea, nec
Parce cadis tibi destinatis.

Obliviosо laevia Massico
Ciboria exple: funde capacibus
Unguenta de conchis. Quis udo
Deproperare apio coronas

Curatve myrto? quem Venus arbitrum
Dicet bibendi? Non ego sanius
Bacchabor Edonis: recepto
Dulce mihi furere est amico.

Carmen VIII.

AD BARINEN.

Ulla si juris tibi pejerati
Poena, Barine, nocuisset unquam;
Dente si nigro fieres vel uno
Turpior ungui:

Crederem. Sed tu, simul obligasti
Perfidum votis caput, enitescis
Pulchrior multo, juvenumque prodis
Publica cura.

VARIOUS READINGS.

18. One MS., according to Valart, has *fessus*.

Ode 8.

2. Withofius suggests *Iberine* and refers to Juvenal 6. 51. Kidd states that some of the MSS. of Cruquius have AD IULIAM BARINEN in the title of the Ode. He supposes the earlier MSS. to have read I BERINEN, from which the copyists made I. BERINEN. In some MSS. the name is written *Varine*. Weston cuts the Gordian knot. "Perhaps," observes this critic, "Horace met with this lady, whose title we are inquiring after, in his journey to Brundusium, and named her from the town which he mentions *Bari moenia piscosi*." A most singular explanation.

Expedit matris cineres opertos
Fallere, et toto taciturna noctis
Signa cum coelo, gelidaque divos
Morte carentes.

Ridet hoc, inquam, Venus ipsa, rident
Simplices Nymphae, ferus et Cupido
Semper ardentes acuens sagittas
Cote cruenta.

Adde, quod pubes tibi crescit omnis,
Servitus crescit nova; nec priores
Impiae tectum dominae relinquunt
Saepe minati.

Te suis matres metuunt juvencis,
Te senes parci, miseraeque nuper
Virgines nuptae, tua ne retardet
Aura maritos.

CARMEN IX.

AD VALGIUM.

Non semper imbres nubibus hispidos
Manant in agros; aut mare Caspium
Vexant inaequales procellae
Usque; nec Armeniis in oris,

Amice Valgi, stat glacies iners
Menses per omnes; aut Aquilonibus
Querceta Gargani laborant,
Et foliis viduantur orni.

VARIOUS READINGS.

19. Markland conjectures *Improbae*.

24. Bentley conjectures *Curva*, but *Aura* is certainly preferable in the sense of "attraction." *vid.* Explanatory notes.

ODE 9.

3. One of Fea's MSS. reads *Versant*, of which he approves: although in the text he gives the common reading. The same editor remarks, "Saepe in MSS. confunduntur *vexare* et *versare*.

Tu semper urgues flebilibus modis
Mysten ademtum; nec tibi vespero
Surgente decedunt amores,
Nec rapidum fugiente Solem.

At non ter aevo functus amabilem
Ploravit omnes Antilochum senex
Annos; nec impubem parentes
Troïlon, aut Phrygiae sorores

Flevere semper. Desine mollium
Tandem querelarum; et potius nova
Cantemus Augusti tropaea
Caesaris, et rigidum Niphaten;

Medumque flumen, gentibus additum
Victis, minores volvere vortices;
Intraque praescriptum Gelonos
Exiguis equitare campis.

CARMEN X.

AD LICINIUM.

Rectius vives, Licini, neque altum
Semper urguendo, neque, dum procellas
Cautus horrescis, nimium premendo
Litus iniquum.

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula.

VARIOUS READINGS.

10. Reiske (*ad Anthol.* p. 2.) conjectures *Musicum*, but improperly.
11. One of Graevius's MSS. has *recedunt*.
19. The common orthography *trophaea* is contradicted by the Greek form τρόπαιον.
22. Vanderbourg remaks, "*Vortices*, que préférent certains éditeurs, est un mot bien suranné, puisque, selon Quintilien, ce fut le premier Scipion qui en fit tomber l'usage." But he forgets that poets have always had the license allowed them of using antiquated forms, especially it, as in the present case, the sound be thereby made an echo to the sense.

Saepius ventis agitatur ingens
Pinus, et celsae graviore casu
Decidunt turres, feriuntque summos
Fulmina montes.

Sperat infestis, metuit secundis
Alteram sortem bene praeparatum
Pectus. Informes hiemes reducit
Jupiter, idem

Summovet. Non, si male nunc, et olim
Sic erit. Quondam cithara tacentem
Suscitat Musam, neque semper arcum
Tendit Apollo.

Rebus angustis animosus atque
Fortis appare: sapienter idem
Contrahes vento nimium secundo
Turgida vela.

CARMEN XI.

AD QUINCTIUM.

Quid bellicosus Cantaber, et Scythes,
Hirpine Quincti, cogitet, Adria
Divisus objecto, remittas
Quaerere: nec trepides in usum

VARIOUS READINGS.

ODE 10.

9. The common, which is certainly the more correct, reading, has been rejected by many editors, among whom are Sanadon, Iani, and Fea, and *Saevius* has been substituted on the authority of a single MS. (that of the Sorbonne) and the Rouen edition of 1701. *vid.* Explanatory notes.

12 All Vanderbourg's MSS have *Fulgura*. The common reading is *Fulmina*. Bentley adopts *Fulgura* also, and remarks that *fulgur* has often the same import with *fulmen* among the best poets. But where the strict distinction between these two terms can be maintained without injury to the verse, it ought always to be done. *Fulgur*, strictly speaking, is merely the vivid flash of the lightning; whereas *fulmen* denotes not only the coruscations, but likewise the effects, of the electric matter, presenting to the mind the same idea which we express by the phrase, "a stroke of lightning." *Fulgur* is the Greek *ἀστραπή*. *fulmen* on the contrary is equivalent to *κεραυνός*. We may add that *tonitru* and *βροντή* denote merely the *noise* of the thunder.

17. Many MSS. have *citharae*. Cuningam adopts this reading, as also *Tucentis*. But the one which we have given is far preferable in point of spirit and poetry. *vid.* Explanatory notes.

ODE 11.

6. One of Valart's MSS. has *remitte*.

Poscentis aevi pauca. Fugit retro
Levis Juventas, et Decor; arida
Pellente lascivos Amores
Canitie facilemque Somnum.

Non semper idem floribus est honor
Vernis; neque uno Luna rubens nitet
Vultu: quid aeternis minorem
Consiliis animum fatigas?

Cur non sub alta vel platano vel hac
Pinu jacentes sic temere, et rosa
Canos odorati capillos,
Dum licet, Assyriaque nardo

Potamus uncti? Dissipat Euius
Curas edaces. Quis puer ocius
Restinguet ardentis Falerni
Pocula praetereunte lympha?

Quis devium scortum eliciet domo
Lyden? eburna, dic age, cum lyra
Maturet, in comtum Lacaenae
More comam religata nodum.

VARIOUS READINGS.

9. The common editions have *honos* (certainly the older form), yet the recurrence of the *s* in each of the two preceding words requires *honor*, as given by Bentley, Cuningam, and others.

15. Markland and Wakefield uggest *coronati*; but the disagreeable alliteration which in that event would be produced by the initial *c*, in each of the three words *canos, coronati, capillos*, condemns the emendation.

17. The common and erroneous reading is *Evius*. (*Vid.* Ode 18. line 9. Book 1. Various Readings.)

23. The Venice edition of 1549, and some other old ones, read *Incomtam*, and in the text line *nodo*. One MS. of Torrentius' has *In comtam*; but almost all the rest *In comtum* or *Incomtum*. Bentley objects to *comtum*, on the ground of its being inconsistent with *maturet*; since, if the poet wishes Lyde to hasten with the lyre, it is implied, of course, that she lose no time in arranging her locks. The same critic condemns *incomtum*, observing, "*nodus incomtus* nihilo minus ineptum quam *nodus comtus*." He reads, therefore, *incomtam . . . . . nodo*. Döring adopts Bentley's emendation. Bentley is certainly correct in condemning *incomptum*; and he might have added, that pure Latinity would require along with it the preposition *in*. But his objection to *comtum* may be disputed. There is nothing in the verb *maturo* that is inconsistent with the epithet *comtum*, as here employed. The true meaning of *maturo* is "to make ripe:" hence figuratively it signifies "to do a thing with *convenient* speed;" or, as Macrobius explains the force of *maturè* (*Sat* 6. 8.), "*Maturè est, quod neque citius, neque serius, sed medium quiddam et temperatum est.*" Hence Lyde might very well delay for a moment "comam religare" before she obeyed the summons which had been given. A difficulty, however, still remains. Bentley asserts that there is nothing on ancient monuments, or in the remains of art which have reached our times, by which it can be shown that the custom of binding back the hair in a knot was peculiar to the virgins of Sparta. The English critic expresses a wish therefore, that he could find some MS. reading *Dianae* for *Lacaenae*. But Gesner and Fea consider the poet as alluding to the Spartan virgins when about to engage in gymnastic exercises; and the latter critic observes that this peculiar mode of disposing the hair was subsequently ascribed to the Nymphs also, and to the goddess Diana, when engaged in the chase. Hence Ovid, in speaking of this deity, says (*Met.* 3. 319.) "*Crinis erat simplex, nodum collectus in unum.*" We have thus endeavoured to state as briefly as possible the claims of the reading adopted in the text.

CARMEN XII.

AD MAECENATEM.

Nolis longa ferae bella Numantiae,
Nec dirum Hannibalem, nec Siculum mare
Poeno purpureum sanguine, mollibus
Aptari citharae modis:

Nec saevos Lapithas, et nimium mero
Hylaeum; domitosve Herculea manu
Telluris juvenes, unde periculum
Fulgens contremuit domus

Saturni veteris: tuque pedestribus
Dices historiis proelia Caesaris,
Maecenas, melius, ductaque per vias
Regum colla minacium.

Me dulces dominae Musa Licymniae
Cantus, me voluit dicere lucidum
Fulgentes oculos, et bene mutuis
Fidum pectus amoribus:

Quam nec ferre pedem dedecuit choris,
Nec certare joco, nec dare brachia
Ludentem nitidis virginibus, sacro
Dianae celebris die.

VARIOUS READINGS.

ODE 12.

2. We have retained the more usual reading *dirum*, as more in accordance with the epithet *ferae* in the first line. Many editions, however, have *durum*, in the sense of "hardy," "patient of toil," &c. But Horace applies the term *dirum* to Hannibal, Ode 3. 6. 56, and styles him *Dirus Afer*, Ode 4. 4. 42. In this same line some editions have *Annibalem*, but *Hannibalem* is more correct. (*vid. Cort. ad. Sall.* I. 5.)

6. The common reading is *domitosque*, but *domitosve* is adopted by Cuningam, Sanaden, Jani, Fea, and others.

12. *minacium*, as we have given it, is the reading of most MSS., and is certainly preferable to *minantium*, as given in some editions. *Minax* denotes character, but *minens* would imply that the expression of their eyes was a threatening one, in the very midst of the triumph: which would be less proper.

13. We have given *Licymniae*, the correct orthography being settled by Bentley.

Num tu, quae tenuit dives Achaemenes,
Aut pinguis Phrygiae Mygdonias opes,
Permutare velis crine Licymniae,
Plenas aut Arabum domos?

Dum flagrantia detorquet ad oscula
Cervicem, aut facili saevitia negat,
Quae poscente magis gaudeat eripi,
Interdum rapere occupet.

CARMEN XIII.

In arborem, cujus casu paene oppressus fuerat.

Ille et nefasto te posuit die,
Quicunque primum, et sacrilega manu
Produxit, arbos, in nepotum
Perniciem, opprobriumque pagi.

Illum et parentis crediderim sui
Fregisse cervicem, et penetralia
Sparsisse nocturno cruore
Hospitis; ille venena Colcha,

Et quidquid usquam concipitur nefas,
Tractavit, agro qui statuit meo
Te triste lignum, te caducum
In domini caput immerentis.

VARIOUS READINGS.

25. Some read *fragrantia*, as in Statius, (*Silv.* 2. 1. 46.), we have "*Oscula vernos redolentia flores.*" The epithet *flagrantia*, however, is certainly more spirited and poetical. One of Bentley's objections to *fragrantia* is calculated to provoke a smile. "Tum praeterea quis vox *Fragrantia*, sic nude et per se posita, mediae foret significationis, et tam malum quam bonum odorem indicare posset." There would be little danger of such a misinterpretation in the present case.

28. Some editions read *occupat*; and among the rest Bentley's, in which it first appeared. The English critic gives it on the authority of his best MSS.; but it may be safely pronounced an erroneous reading. The repetition of *dum*, in construction, with *interdum* is extremely offensive. The true ellipsis is (*Quae*) *interdum rapere occupet.*

ODE 13.

1. Heinsius and Cuningam give, on conjecture, *Illum, et.* Bentley has *Illum, ô.* Each of these editors, moreover, remove the comma after *die*, and place a semicolon after *pagi*. But in the 5th line they all read *Illum et.* For a translation of these readings, and for the true ellipsis, *vid.* Explanatory notes. Bentley's objection to the common reading, as we have given it, is, that the ellipsis is an awkward one. A similar charge may fairly be brought against his own arrangement of *nefasto te posuit die quicunque primum*, for *quicunque te primum posuit die nefasto.*

8. The oldest MSS. of Cruquius give *Colcha* others have *Colchica*, by Synapheia.

Quid quisque vitet, nunquam homini satis
Cautum est, in horas. Navita Bosporum
Poenus perhorrescit, neque ultra
Caeca timet aliunde fata;

Miles sagittas et celerem fugam
Parthi; catenas Parthus et Italum
Robur: sed improvisa leti
Vis rapuit rapietque gentes.

Quam paene furvae regna Proserpinae,
Et judicantem vidimus Aeacum:
Sedesque discretas piorum; et
Aeoliis fidibus querentem

Sappho puellis de popularibus;
Et tē sonantem plenius aureo,
Alcaee, plectro dura navis,
Dura fugae mala, dura belli.

Utrumque sacro digna silentio
Mirantur Umbrae dicere: sed magis
Pugnas et exactos tyrannos
Densum humeris bibit aure vulgus.

Quid mirum? ubi illis carminibus stupens
Demittit atras bellua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues:

Quin et Prometheus et Pelopis parens
Dulci laborum decipitur sono:
Nec curat Orion leones
Aut timidos agitare lyncas.

VARIOUS READINGS.

13. Valart states that three MSS. have *Quod*.
14. Some editions remove the comma after *est*. This will make a slight difference in the construction. *vid.* Explanatory notes.
23. The best and oldest MSS. have *discretas* but some of inferior note *descriptas*.
34. Valart (Pr. viii.) suggests *Admittit*.
38. The best MSS. and also the ancient scholiasts read *laborum* as we have given it; Bentley, however, as well as Cuningam and Lambinus, prefer *laborem*.

Carmen XIV.

AD POSTUMUM.

Eheu! fugaces, Postume, Postume,
Labuntur anni: nec Pietas moram
Rugis et instanti Senectae
Afferet, indomitaeque Morti.

Non, si trecenis, quotquot eunt dies,
Amice, places illacrimabilem
Plutona tauris; qui ter amplum
Geryonen Tityonque tristi

Compescit unda, scilicet omnibus,
Quicunque terrae munere vescimur,
Enaviganda, sive reges
Sive inopes erimus coloni.

Frustra cruento Marte carebimus,
Fractisque rauci fluctibus Adriae;
Frustra per auctumnos nocentem
Corporibus metuemus Austrum:

Visendus ater flumine languido
Cocytos errans, et Danai genus
Infame, damnatusque longi
Sisyphus Aeolides laboris.

Linquenda tellus, et domus, et placens
Uxor; neque harum, quas colis, arborum
Te, praeter invisas cupressos,
Ulla brevem dominum sequetur.

VARIOUS READINGS.

Ode 14.

1. Fea and some other editors read *Heu, heu!* Vanderbourg remarks of the reading *Postume*, in the same line; "Cette orthographe est celle de tous mes MSS. sans exception: elle est aussi celle des 4 celebres MSS. de Virgile, à l'endroit cité par Torrentius, (*Aen.* 6. 763.)"

5. The common editions read *tricenis*, but this violates the metre; the first syllable in *tricenis* being properly long. (*Forcellin. Lex. Tot. Lat. ad voc.*)

13. Gruter (*Misc. Lips.* 3. 501.) conjectures *cavebimus*.

18. The common editions have *Cocytus*, but Bentley and Jani give *Cocytos*, which, according to Valart, is the reading of fourteen MSS.

23. Jani gives *cupressus* on the authority of MSS. Valart states that this reading is found in only two of his MSS.

Absumet haeres Caecuba dignior
Servata centum clavibus, et mero
Tinguet pavimentum superbis
Pontificum potiore coenis.

CARMEN XV.

IN SUI SAECULI LUXURIAM.

Jam pauca aratro jugera regiae
Moles relinquent: undique latius
Extenta visentur Lucrino
Stagna lacu: platanusque caelebs

Evincet ulmos: tum violaria, et
Myrtus, et omnis copia narium,
Spargent olivetis odorem
Fertilibus domino priori:

Tum spissa ramis laurea fervidos
Excludet ictus. Non ita Romuli
Praescriptum et intonsi Catonis
Auspiciis, veterumque norma.

Privatus illis census erat brevis,
Commune magnum: nulla decempedis
Metata privatis opacam
Porticus excipiebat Arcton:

VARIOUS READINGS.

27. The reading of this passage has been much contested. All the MSS. of Cruquius, Bentley, and Torrentius, as well as some of other editors, read *superbo*. Lambinus and Fabricius give *superbum*, but Dacier and Bentley object to it on account of the unpleasant recurrence of the same final syllable in *pavimentum*, *superbum*, and *pontificum*. Bentley seems inclined to think that *superbam* may have been the true reading. Both this critic and Jani object at the same time to the double epithet *superbo* and *potiore*; a charge which Hunter endeavours to obviate by citing a passage from the Saecular Hymn, "*Condito mitis placidusque telo*," &c. as well as some from Virgil. We have adopted for our text the reading *superbis*, which was subsequently given by Bentley himself in his *Curae Novissimae* (*Mus. Crit. Vol.* 1. *p.* 195.) and which is adopted by Kidd, who refers to Bentley's Letter to Mill. *p.* 46. that to Bernard, *p.* 157. and also to Toup. *ad Suid.* 2. 539. Fea also has *superbis*.

28. Fea reads *cenis*, but this is in opposition to the well-known etymology of the word: "*coena* from Κοινή, i. e. δαίς." *Valpy's Etymol. Dicty.*

ODE 15.

2. Two of Valart's MSS. have *relinquunt*:

4. The true orthography is *caelebs*, not *coelebs*. (*vid. Fea ad loc.*)

5. Jani prefers *ulmum*: but Wagner remarks; "aures vel paulum tritae notandis numeris vulgatam lectionem elegantiorem judicent." In this same line Glareanus conjectures *violaria* without *et*; and in the following one *Myrtusque et*.

10. Some MSS. have *Excludet aestus*. But Bentley and others prefer the common reading as we have given it.

15. Markland conjectures *apricam*.

Nec fortuitum spernere cespitem
Leges sinebant, oppida publico
Sumtu jubentes et deorum
Templa novo decorare saxo.

CARMEN XVI.

AD GROSPHUM.

Otium divos rogat impotenti
Pressus Aegaeo, simul atra nubes
Condidit Lunam, neque certa fulgent
Sidera nautis:

Otium bello furiosa Thrace,
Otium Medi pharetra decori,
Grosphe, non gemmis neque purpura venale neque auro.

Non enim gazae neque consularis
Summovet lictor miseros tumultus
Mentis, et Curas laqueata circum
Tecta volantes.

Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum:
Nec leves somnos timor aut cupido
Sordidus aufert.

VARIOUS READINGS.

ODE 16.

1. Bentley cites a remark of Barthius (*Advers.* 36. 14.), who states that a very ancient MS. had *impotenti*, and that he afterwards found this same reading in an edition of Horace, in the Strasbourg Library. From this Bentley conjectures the true reading to be *impotenti*. Sanadon admits *impotenti* into the text, and defends it in his notes. Horace, he observes, gives this same epithet *impotens* to the wind *Aquilo*, in the sense of "stormy," "impetuous," (Ode 3. 30. 3.) and Catullus uses the same term, when speaking of the waves of the Ægean, "*impotentia freta*." (4. 8.) Gesner also inclines to the opinion that *impotenti* is the true reading, and thinks *patenti* a better epithet for the main ocean.

2. The common reading is *Prensus*, "caught," "overtaken;" but *Pressus* appears to convey a much livelier image of danger.

3. Gesner, in his notes, approves of *lumen* in place of the common reading *Lunam*, in order that the idea of the sun may also be included. This would require *lumen* to be translated "the light of heaven." It may well be doubted, however, from the expression immediately following, "neque certa fulgent *sidera*," whether any other reading than *Lunam* can be the true one.

8. The common reading is *nec*.

Quid brevi fortes jaculamur aevo
Multa? quid terras alio calentes
Sole mutamus? Patriae quis exsul
Se quoque fugit?

Scandit aeratas vitiosa naves
Cura: nec turmas equitum relinquit:
Ocior cervis, et agente nimbos
Ocior Euro.

Laetus in praesens animus, quod ultra est
Oderit curare, et amara lento
Temperet risu. Nihil est ab omni
Parte beatum.

Abstulit clarum cita mors Achillem,
Longa Tithonum minuit senectus:
Et mihi forsan, tibi quod negarit,
Porriget Hora.

Te greges centum Siculaeque circum
Mugiunt vaccae; tibi tollit hinnitum
Apta quadrigis equa; te bis Afro
Murice tinctae

Vestiunt lanae: mihi parva rura, et
Spiritum Graiae tenuem Camenae
Parca non mendax dedit, et malignum
Spernere vulgus.

VARIOUS READINGS.

17. Barthius conjectures *arcu* for *aevo*.—Three of Bentley's MSS. have *sontes* for *fortes*.

18. Cuningam reads *terris*, and Sanadon follows him. The latter critic observes: "Les copistes n'ont mis apparemment *terras*, que parce qu'ils ont cru que *calentes* demandoit un substantif de même cas. Ce n'est pas la seule fois qu'ils ont altéré le texte par le même principe dans la construction du verbe *mutare*." In accordance with these remarks, he translates the passage as follows: "Que faisons-nous en passant continuellement d'un climat à un autre?" Wakefield (*ad Virg. Georg.* 4. 511. *Lucret.* 4. 67. *et in edit. Horat.*) suggests the following reading: *quid terras alio calentes sole mutamus patria?* This is adopted by Döring. Bothe likewise approves of it, with the exception of *patria*, for which he proposes to read *patriae?* making *patriae* an ellipsis for *patriae sole*. But these critics seem to have overlooked the beautiful antithesis in *patriae* and *se*, according to the common reading. *vid.* Explanatory notes. As regards the phrase *patriae exsul*, it is sanctioned by the usage of Horace himself, (Ode 2. 7. 2.) "*dux militiae*," as Mitscherlich observes. Bentley also cites, in its support, *Ovid. Met.* 9. 409. "*Attonitusque malis, exsul mentisque domusque.*"

25. Bentley conjectures *animi*.

26. Bentley conjectures *oderis* to accord with *laetus animi*, in the preceding line; and for *lento temperet risu*, in this and the following line, *leni temperes risu*. The common reading is *laeto;* but the occurrence of *laetus* in the 25th line renders this reading more than suspected. The one which we have adopted, *lento*, is found in the best MSS., and in many old editions. Bentley objects to it, as an unusual epithet: but *vid.* Explanatory notes.

Carmen XVII.

AD MAECENATEM.

Cur me querelis exanimas tuis?
Nec dîs amicum est, nec mihi, te prius
Obire, Maecenas, mearum
Grande decus columenque rerum.

Ah! te meae si partem animae rapit
Maturior vis, quid moror altera?
Nec carus aeque, nec superstes
Integer. Ille dies utramque

Ducet ruinam. Non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Utcunque praecedes, supremum
Carpere iter comites parati.

Me nec Chimaerae spiritus igneae,
Nec, si resurgat, centimanus Gyges
Divellet unquam. Sic potenti
Justitiae placitumque Parcis.

Seu Libra, seu me Scorpius adspicit
Formidolosus, pars violentior
Natalis horae, seu tyrannus
Hesperiae Capricornus undae:

VARIOUS READINGS.

7. Two MSS. have *alteram;* which appears also to have been the reading of Porphyrion. At least he explains this part of the line as follows: "*partem quae apud me est non retinebo.*" Burmann also (*ad Virg. Æn.* 2. 647.) is in favour of *alteram.*

14. *Gyas* is the reading of Muretus, Lambinus, Stephens, Cuningam, Sanadon, and many others. Bothe likewise approves of it, and cites, in its support, the Junta Hesiod (*Theog.* 149.), which has Γύης in place of Γύγης. Bentley discusses this question at considerable length, and decides in favour of *Gyges*, adopting the reading Γύγης in Hesiod. Gaisford also gives Γύγης (*Poetae Gr. Min.* vol. I. *Hes. Theog. l. c.*), but Heyne (*Apollod. Biblioth.* I. 1.) has Γύης. The last-mentioned critic, however, seems to have adopted Γύης, in the text of Apollodorus, more in conformity with the MSS. than from any conviction of its being the true form. *vid.* Ode 3. 18. 5. where *Gygen* occurs with a long penult. (Various Readings.)

19. Cuningam and Sanadon have the Greek form *Scorpios.*

19. Some MSS. have *Letalis;* on which reading Vanderbourg remarks, "Cruquius pense qu'on ne doit pas rejeter trop légèrement la leçon *Letalis.* Je la recommande comme lui à la meditation des astrologues."

Utrumque nostrum incredibili modo
Consentit astrum. Te Jovis impio
Tutela Saturno refulgens
Eripuit, volucrisque Fati

Tardavit alas, quum populus frequens
Laetum theatris ter crepuit sonum:
Me truncus illapsus cerebro
Sustulerat, nisi Faunus ictum

Dextra levasset, Mercurialium
Custos virorum. Reddere victimas
Aedemque votivam memento:
Nos humilem feriemus agnam.

CARMEN XVIII.

Non ebur neque aureum
Mea renidet in domo lacunar;
Non trabes Hymettiae
Premunt columnas ultima recisas
Africa: neque Attali
Ignotus haeres regiam occupavi:
Nec Laconicas mihi
Trahunt honestae purpuras clientae.

VARIOUS READINGS.

24. Some MSS. have *volucresque.*

26. Cuningam reads *Faustum* on conjecture, and states that some MSS. have *Festum.* Sanadon also has *Faustum.*

ODE 18.

3. Bentley cites *Hymettias* as an emendation suggested by Gale, and of which he approves, though without altering the common reading *trabes Hymettiae.* Cuningam and Sanadon, however, receive it into the text. These critics are altogether in error as regards their opposition to the common lection. They think that *trabes Hymettiae* can only mean beams of Hymettian *wood,* (which does not appear to have been ever thought valuable by the Romans:) for, according to them, *beams of marble,* is an expression unknown to the language of architecture; and they maintain that the Latins never say *trabes lapideae,* or *trabes marmoreae.* We conceive that the following note of Gesner's (*ad Plin. Paneg.* 54. 7.) will be a sufficient answer to this piece of criticism. Pliny uses the words "quando non tra-bibus aut saxis nomen tuum, sed monumentis aeternae laudis inciditur:" on which Gesner remarks, "Non distinguit, puto, materiam, quasi trabes tantum sint ligneae: sed *trabes* h. e. epistylia tectorum, moles transversas columnis impositas, quae excipiendis inscriptionibus ac titulis praesertim aptae sunt, ab alio genere saxorum, in basibus columnarum, altaribus, etc. distinguit. Sic Horat. Od. 2. 18. 3. *trabes Hymettiae* sunt marmoreae. *Argenteae autem trabes Salamis* Colchorum regis sunt. *Plin.* 33. 3. Et Claudianus, *de nupt Honorii,* 88. *trabibus smaragdis supposuit caesas hyacinthi rupe columnas.*"

4. Gale conjectures *recisae;* but as the MSS. all agree in the common reading, and Gale's emendation produces an inelegant and somewhat awkward arrangement, we have made no alteration in the text. Cuningam, however, adopts Gale's reading.

7. A MS. of Bersmann's has *Lyconicas,* and two of Vanderbourg's *Laconias.*

8. Some MSS. and early editions have *clientes.* Charisius, however, (*col.* 77.) remarks, "*cliens* com-

At fides et ingeni
  Benigna vena est; pauperemque dives
Me petit; nihil supra
  Deos lacesso: nec potentem amicum
Largiora flagito,
  Satis beatus unicis Sabinis.
Truditur dies die,
  Novaeque pergunt interire Lunae:
Tu secanda marmora
  Locas sub ipsum funus; et, sepulcri
Immemor, struis domos;
  Marisque Baiis obstrepentis urgues
Summovere litora,
  Parum locuples continente ripa.
Quid? quod usque proximos
  Revellis agri terminos, et ultra
Limites clientium
  Salis avarus; pellitur paternos
In sinu ferens deos
  Et uxor, et vir, sordidosque natos.
Nulla certior tamen,
  Rapacis Orci fine destinata
Aula divitem manet
  Herum. Quid ultra tendis? Aequa tellus
Pauperi recluditur
  Regumque pueris: nec satelles Orci
Callidum Promethea
  Revexit auro captus. Hic superbum

VARIOUS READINGS.

munis est; apud Afranium autem in *Romana* clientam inveneris; *interim tua clienta* — uti et apud Horatium." Plautus also uses this form, (*Mil.* 3. 1. 193.) "*Habeo eccillam clientam meam.*"

25. Brodaeus reads *Limitem*, of which Gesner approves, but incorrectly, as we are inclined to think.

30. All the ancient scholiasts, and all the MSS., except four, together with the early editions, read *fine*, as we have given it. The phrase *Orci fines* appears to be of Grecian origin, and analogous to θανάτου τέλος, and θανάτου τελευτή, which are both of common occurrence in the Greek poets. Three of Cruquius's MSS., however, and one of Bentley's, have *sede*, which the latter critic adopts. But Döring well remarks: "Haec lectio fortasse habuit auctorem, qui frustra de grammatica esset sollicitus. Nam *finis* non raro apud optimos quosque scriptores in genere foemineno ponitur." Perhaps, after all, *sede* is to be regarded as originating from a mere gloss.

34. Some of Lambinus's MSS., and one of Bersmann's, have *Regumque natis*.

36. Some of Lambinus's MSS. give *Revinxit*. One of Valart's has *Devexit*.

Tantalum, atque Tantali
Genus coërcet; hic levare functum
Pauperem laboribus
Vocatus atque non moratus audit.

CARMEN XIX.

IN BACCHUM.

Bacchum in remotis carmina rupibus
Vidi docentem, (credite posteri!)
Nymphasque discentes, et aures
Capripedum Satyrorum acutas.

Euoe! recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
Laetatur! Euoe! parce, Liber!
Parce, gravi metuende thyrso!

Fas pervicaces est mihi Thyiadas,
Vinique fontem, lactis et uberes
Cantare rivos, atque truncis
Lapsa cavis iterare mella.

Fas et beatae conjugis additum
Stellis honorem, tectaque Pentheï
Disjecta non leni ruina,
Thracis et exitium Lycurgi.

VARIOUS READINGS.

40. Cuningam reads *adstat*, but gives *audet* in his notes as an anonymous conjecture: of this last Bothe approves. The common reading is *Vocatus atque non vocatus audit*. This is scarcely defensible, unless we make *levare* depend on the first *vocatus*, in the sense of *ut levet*, and consider *non vocatus audit* as an instance of the oxymoron. The arrangement will then be, *hic vocatus atque non vocatus levare*, &c. *audit*. Döring sanctions this interpretation. We have preferred, however, the elegant emendation of Withofius, who reads *moratus* in place of the second *vocatus*. (*Withof. ad Disticha*. pp. 548-9: *conf. Encaen.* pp. 69. 70. 71.) Sanadon joins *audit* to *levare* in the sense of *dicitur*, like the Greek ἀκούω, a mode of explanation far from unhappy.

ODE 19.

5. The editions vary, some reading *Euhoe*, others *Euohe*, and others again *Heuhoe*. As the Greek Εὐοῖ is the parent sound, we have adopted an orthography which most nearly approximates to it.

7. Bentley cites *Lymphatur* as a conjecture of Heinsius's.

9. Bentley reads *sit* for *est*; but the form which we have adopted harmonizes better with the general tenour of the previous part of the sentence. In this same line, the common text has *Thyadas*, but the purer Greek form is Θυάδες (from Θυιάς) and hence we obtain *Thyiades* in Latin.

15. Many of Lambinus's MSS. give *leni*, which Bentley adopts, and which we have received into our text, as preferable, in a metrical point of view, to *levi* the common reading. (*vid.* Remarks on Iambic Dimeter Hypermeter verse. p. liv.) H. Stephens, (*Diatrib.* 2. p. 55.) observes; "Non stat versus nisi legatur *leni*:" and Torrentius remarks, "Nusquam eo loco iambum reperias."

Tu flectis amnes, tu mare barbarum:
Tu separatis uvidus in jugis
Nodo coërces viperino
Bistonidum sine fraude crines.

Tu, quum parentis regna per arduum
Cohors Gigantum scanderet impia,
Rhoetum retorsisti leonis
Unguibus horribilique mala:

Quamquam, choreis aptior et jocis
Ludoque dictus, non sat idoneus
Pugnae ferebaris; sed idem
Pacis eras mediusque belli.

Te vidit insons Cerberus aureo
Cornu decorum, leniter atterens
Caudam, et recedentis trilingui
Ore pedes tetigitque crura.

CARMEN XX.

AD MAECENATEM.

Non usitata, non tenui ferar
Penna biformis per liquidum aethera
Vates: neque in terris morabor
Longius: invidiaque major

Urbes relinquam. Non ego pauperum
Sanguis parentum, non ego, quem vocas
Dilecte, Maecenas, obibo,
Nec Stygia cohibebor unda.

VARIOUS READINGS.

23. The Greek form most in use is Πόϊκος; but, as Bentley remarks, the Latin writers in general prefer the form *Rhoecus*. Compare Heyne, *ad Apollod. Bibliothec.* p. 269. *Obs.*

24. Bentley conjectures *horribilisque*.

ODE 20.

1. The common reading is *nec tenui*, for which we have substituted a much more expressive one, as found in several MSS. This last is adopted also by Cuningam, Sanadon, Jani, Mitscherlich, Döring, &c.

3. Some MSS. have *terra*, and some of the early editions *terras*.

6. The common text has *quem vocas, Dilecte Maecenas*, Bentley conjectures *vocant*, while others remove the comma after *vocas*, and place it

Jam jam residunt cruribus asperæ
Pelles: et album mutor in alitem
Superna: nascunturque leves
Per digitos humerosque plumæ.

Jam Daedaleo notior Icaro
Visam gementis litora Bospori,
Syrtesque Gaetulas canorus
Ales Hyperboreosque campos.

VARIOUS READINGS.

before *Maecenas*. By this punctuation, *Dilecte* is taken *materially*, as the grammarians express it. Bothe conjectures *vetas*, and Nodell *foves*, of which last Schrader approves. In the edition of Francis's Horace, published in 1807 under the care of Mr. Du Bois, a note is inserted, relative to this much disputed reading, which the editor informs us was obtained from Sir Philip Francis, the son of the translator. This note favours the punctuation of the common editions, viz. a comma after *vocas* and none after *Dilecte*. "The poet," observes the writer of the note in question, "supposes himself changed into a bird, and mounting into the skies, with Maecenas anxiously looking up and calling after him: "whom you call," *que vous rappellez*." Mr. Fowke of Calcutta, he informs us, was the author of this interpretation, and he then goes on to remark as follows: "Joseph Fowke told Mr. Francis, that he had mentioned this criticism many years ago to Samuel Johnson, who, after rolling himself about, *suo more*, said "Sir, you are right!" Several years afterwards Mr. Francis asked Mr. G. Wakefield his opinion of the passage, which then ran, with that of most other commentators, in favour of *quem vocas Dilecte*, but with which neither he, nor any man of sense, nor Latin scholar, could be well pleased. After weighing Mr. Fowke's ingenious interpretation, he said hastily, as if conviction had suddenly flashed upon his mind, "that there could be no doubt of it." Now we think, with all due deference to the great names just mentioned, that there is but little doubt of Mr. Fowke's interpretation being entirely erroneous. We do not deny that examples may be found in the Latin writers where *voco* has the meaning for which Mr. Fowke contends; but we must beg leave to say that this meaning is, in the present instance, both flat and prosaic, and at variance moreover with the very context itself. In a letter from John Symmon's Esq. dated Paris, Jan. 8, 1828, and addressed to our very learned and valued friend, E. H. Barker Esq. of Thetford, (Engd.) a passage occurs, which the latter cites in his recent work on the authorship of Junius, and which we will here take the liberty of inserting. "I do not at all approve of Mr. Fowke's and Sir P. Francis's interpretation of *quem vocas*. I am decidedly for *quem vocas Dilecte, Maecenas*. The other sense would be a premature and a very awkward anticipation of what afterwards follows in the fervour of composition. The poet is by no means mounted to that height at the beginning. He begins with matter of fact, his being obscurely born, and yet being a friend of Maecenas. He then quietly and plainly augurs the immortality of his name, which turned out to be also matter of fact. My dear Sir, he is not mounted on a cloud yet. Why should Maecenas be calling him back? Johnson and Wakefield were surprised into a consent; *certainly* the former; the latter was capable of a serious consent." Mr. Symmons is perfectly correct both in his criticism and in the reading which he prefers. The meaning of the poet evidently is, that the friendship of Maecenas will be one of his surest passports to the praises of posterity, since it will prove that he possessed true merit, without which that friendship could never have been obtained. "I, whom you salute with the title of beloved friend, will never die." The common punctuation, *quem vocas, Dilecte Maecenas*, is approved of by Scaliger, who gives the following as the construction: *Non ego, non ego obibo, quem vocas Sanguis pauperum parentum*. The learned critic is decidedly wrong in his preference, since nothing could be more foreign from the character of Maecenas, than to reproach those whom he honoured with his friendship, with meanness of origin.

11. The common reading is *Superne*, but this does not appear to be so forcible an expression as *Superna*, which involves also a Hellenism. The objection, however, urged against *Superne*, of its violating the measure, is altogether groundless. As far as the metre is concerned, the word might very well stand, since it is found with the final syllable short in Lucretius, (4. 441: 6. 543 and 596.)

13. Three of Vanderbourg's MSS. have *notior*. Bentley, on conjecture, proposes *tutior*, but speaks of *notior* as the reading also of one of his MSS. The objection to the common reading *ocior* appears to us a fatal one. The word, as it stands in the common text, presents a solitary instance of a vowel *in hiatu* between the Iambic and Dactylic parts of the verse. From the nature also and succession of the metrical ictus, the final letter of *Daedaleo* is left even without the pretence of *ictus* to support it as a long syllable, (*vid. Class. Journ.* No. 61. p. 146.) Bentley's *tutior*, however, although ably defended by him, appears too bold a change. The reading, which we have adopted, presents not only a more natural alteration of the common one, but also harmonizes better with the general spirit of the ode. It appears moreover to comprehend

Me Colchus, et qui dissimulat metum
Marsae cohortis; Dacus, et ultimi
Noscent Geloni: me peritus
Discet Iber, Rodanique potor.

Absint inani funere naeniae,
Luctusque turpes et querimoniae:
Compesce clamorem, ac sepulcri
Mitte supervacuos honores.

VARIOUS READINGS.

the very emendation of Bentley; for if the poet, in prosecuting his daring flight, is to be *notior*, this would certainly imply that he is to be more successful, and consequently *tutior*.

18. The common text has no point after *cohortis*. The punctuation which we have adopted brings in the mention of the Parthians, and seems preferable too in point of geographical classification.

20. Fea reads *Hiber* from ancient monuments, and in accordance with many MSS. But the Greek form is Ἴβηρ, and of course the preferable orthography in Latin is *Iber*. In this same line we have given *Rodani* as more correct than *Rhodani*. The name *Rodanus* is not of Greek origin, and therefore the aspirate cannot enter after the initial *R*. The same remark applies to *Renus*, *Raetia*, *Raeti*, and other words derived from foreign tongues and naturalized immediately into the Latin, without passing previously through the Greek. *vid.* Ode 4. 4. 17. (Various Readings,) and Niebuhr's Rome (Hare and Thirlwall's translation) vol. 1. p. 91. *in notis*.

Q. HORATII FLACCI

CARMINUM

LIBER TERTIUS.

Carmen I.

Odi profanum vulgus et arceo:
Favete linguis: carmina non prius
Audita Musarum sacerdos
Virginibus puerisque canto.

Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis,
Clari Giganteo triumpho,
Cuncta supercilio moventis.

Est ut viro vir latius ordinet
Arbusta sulcis; hic generosior
Descendat in Campum petitor;
Moribus hic meliorque fama

Contendat; illi turba clientium
Sit major: aequa lege Necessitas
Sortitur insignes et imos;
Omne capax movet urna nomen.

VARIOUS READINGS.

Ode 1.

9. Bentley reads *Esto* on conjecture, which many editors adopt. The common reading, however, is far more elegant, and conveys, at the same time, a meaning more in accordance with the idea expressed in the previous stanza. *vid.* Explanatory notes.

Destrictus ensis cui super impia
Cervice pendet, non Siculae dapes
  Dulcem elaborabunt saporem,
    Non avium citharaeve cantus
Somnum reducent. Somnus agrestium
Lenis virorum non humiles domos
  Fastidit, umbrosamve ripam,
    Non Zephyris agitata Tempe.

Desiderantem quod satis est neque
Tumultuosum sollicitat mare,
  Nec saevus Arcturi cadentis
    Impetus, aut orientis Haedi:

Non verberatae grandine vineae,
Fundusve mendax, arbore nunc aquas
  Culpante, nunc torrentia agros
    Sidera, nunc hiemes iniquas.

Contracta pisces aequora sentiunt
Jactis in altum molibus: huc frequens
  Caementa demittit redemtor
    Cum famulis, dominusque terrae

Fastidiosus: sed Timor et Minae
Scandunt eodem, quo dominus: neque
  Decedit aerata triremi, et
    Post equitem sedet atra Cura.

Quod si dolentem nec Phrygius lapis,
Nec purpurarum sidere clarior
  Delenit usus, nec Falerna
    Vitis, Achaemeniumve costum;

VARIOUS READINGS

17. Eighteen of Valart's MSS. give *Districtus*, which is found also in many of Bentley's. The common text has likewise *Districtus*.

20. The common reading is *citharaeque*, for which we have substituted Markland's emendation.

33. Markland conjectures *sentiant*, and in the 35th line *demittat*.

39. In many MSS. the conjunction is wanting. Hence Bentley conjectures that the line ended with *triremi*, and the next commenced with *Postque*.

40. We have given *Cura*, with a capital letter, as care is here personified. Compare Ode 2. 32. of this same book.

Cur invidendis postibus et novo
Sublime ritu moliar atrium?
Cur valle permutem Sabina
Divitias operosiores?

CARMEN II.

Angustam amicè pauperiem pati
Robustus acri militia puer
Condiscat; et Parthos feroces
Vexet eques metuendus hasta:

Vitamque sub divo trepidis agat
In rebus. Illum et moenibus hosticis
Matrona bellantis tyranni
Prospiciens et adulta virgo

Suspiret: eheu! ne rudis agminum
Sponsus lacessat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira caedes.

Dulce et decorum est pro patria mori;
Mors et fugacem persequitur virum,
Nec parcit imbellis juventae
Poplitibus timidoque tergo.

Virtus, repulsae nescia sordidae,
Intaminatis fulget honoribus:
Nec sumit aut ponit secures
Arbitrio popularis aurae.

VARIOUS READINGS.

46. Bentley conjectures *onerosiores*.

ODE 2.

1. *Amicè* must be here taken as the adverb. If regarded as the adjective, it violates the metre, and *amici*, as given by Bentley, must then be preferred. This last is the reading also of Glareanus, Lambinus, Sanadon, and others. *vid.* Remarks on Glyconic metre, p. lviii, *in notis*.

14. Bentley, on the authority of some MSS. reads *consequitur*.

16. The common reading is *timidove*, but many MSS., and among them seven of Vanderbourg's, have *timidoque*.

17. Some MSS. give *Incontaminatis*, the first syllable of which, say its advocates, makes an elision with the last of the preceding line. This license appears to us extremely questionable in Alcaic verse.

Virtus, recludens immeritis mori
Coelum, negata tentat iter via:
  Coetusque vulgares et udam
    Spernit humum fugiente penna.

Est et fideli tuta silentio
Merces: vetabo, qui Cereris sacrum
  Vulgarit arcanae, sub isdem
    Sit trabibus, fragilemve mecum

Solvat phaselon. Saepe Diespiter
Neglectus incesto addidit integrum:
  Raro antecedentem scelestum
    Deseruit pede Poena claudo.

Carmen III.

Justum ac tenacem propositi virum
Non civium ardor prava jubentium,
  Non vultus instantis tyranni
    Mente quatit solida, neque Auster,

Dux inquieti turbidus Adriae,
Nec fulminantis magna manus Jovis:
  Si fractus illabatur orbis,
    Impavidum ferient ruinae.

Hac arte Pollux et vagus Hercules
Enisus arces attigit igneas:
  Quos inter Augustus recumbens
    Purpureo bibit ore nectar.

VARIOUS READINGS.

29. We have given the Greek form *phaselon*, with Bentley and Jani, in preference to the common reading *phaselum*.

32. Punishment being here personified, we have given *Poena* with the capital letter.

Ode 3.

1. *ac tenacem* is the reading of Porphyrion, Cuningam, Sanadon, &c.: the common one is *et tenacem*.

6. The Venice edition of 1486, and some more recent ones, have *magna Jovis manus*: on the authority of a few MSS.

10. Some editions have *Innixus*, but *Enisus* is to be preferred both in point of meaning and authority.

12. Markland conjectures *bibet*. Vanderbourg observes, "Mes MSS. se partagent entre *bibet* et *bibit*. Il me semble qu'on doit préférer le dernier, et qu'Horace parle au présent de l'apothéose d'Auguste, dans cet endroit, comme dans la première strophe de l'Ode cinquième."

Hac te merentem, Bacche pater, tuae
Vexere tigres, indocili jugum
Collo trahentes. Hac Quirinus
Martis equis Acheronta fugit,

Gratum elocuta consiliantibus
Junone divis: Ilion, Ilion
Fatalis incestusque judex
Et mulier peregrina vertit

In pulverem; ex quo destituit deos
Mercede pacta Laomedon, mihi
Castaeque damnatum Minervae
Cum populo et duce fraudulento.

Jam nec Lacaenae splendet adulterae
Famosus hospes, nec Priami domus
Perjura pugnaces Achivos
Hectoreis opibus refringit:

Nostrisque ductum seditionibus
Bellum resedit. Protinus et graves
Iras, et invisum nepotem,
Troïa quem peperit sacerdos,

Marti redonabo. Illum ego lucidas
Inire sedes, discere nectaris
Succos, et adscribi quietis
Ordinibus patiar deorum.

Dum longus inter saeviat Ilion
Romamque pontus, qualibet exsules
In parte regnanto beati:
Dum Priami Paridisque busto

VARIOUS READINGS.

23. Bentley would prefer *damnatam*, in order to prevent *damnatum* being regarded, through mistake, as an epithet of *pulverem*. This, of course, supposes *Ilion* to be from *Ilios*. But the pointing which we have adopted prevents the risk of any ambiguity. Sanadon, however, also reads *damnatam*.

32. Bentley gives the form *Troïa* as a conjecture of Heinsius's, which Fea and others adopt. *vid. Heins. ad Ovid. Her.* 1. 28. *et Bentl. l. c.*

34. Many MSS. have *discere*, which Porphyrion, in his scholia, makes equivalent in meaning to "*assuescere saporibus nectaris.*" This is certainly a much more poetical term than the common reading *ducere*, especially when supposed to proceed from a goddess who is just parting with her enmity, and who imagines that she is bestowing a distinguished favour upon a mere mortal. Bentley, however, condemns *discere*, while Gesner approves of it though he retains the common reading.

Insultet armentum, et catulos ferae
Celent inultae, stet Capitolium
  Fulgens, triumphatisque possit
    Roma ferox dare jura Medis.

Horrenda late nomen in ultimas
Extendat oras, qua medius liquor
  Secernit Europen ab Afro,
    Qua tumidus rigat arva Nilus:

Aurum irrepertum, et sic melius situm
Quum terra celat, spernere fortior,
  Quam cogere humanos in usus
    Omne sacrum rapiente dextra.

Quicunque mundo terminus obstitit,
Hunc tangat armis, vincere gestiens,
  Qua parte debacchantur ignes,
    Qua nebulae pluviique rores.

Sed bellicosis fata Quiritibus
Hac lege dico; ne nimium pii
  Rebusque fidentes avitae
    Tecta velint reparare Trojae.

Trojae renascens alite lugubri
Fortuna tristi clade iterabitur,
  Ducente victrices catervas
    Conjuge me Jovis et sorore.

VARIOUS READINGS.

49. Valart (*Pr.* IV.) considers this whole stanza spurious. And indeed, if the common meaning, ("as yet undiscovered,") be applied to *irrepertum*, it is difficult to say what peculiar merit there can be in despising gold thus situated. The absurdity, however, may be avoided by making *irrepertum* a general epithet of *aurum*. *vid.* Explanatory notes.

50. Some editions remove the comma at the end of the line, and place it after *cogere*.

54. Markland conjectures *vincere* in place of the common reading *visere*. His defence of this emendation is, "cujuslibet *otiosi* erat *visere*; sed Romanorum erat *vincere*; et eo tendunt *tangat armis*, et *bellicosis Quiritibus*." We have adopted this reading as being far more spirited than *visere*.

54. Bentley suggests *Quacunque*. In some editions *mundi* occurs for *mundo*.

55. Markland reads *debacchantur*, as we have given it, in place of *debaechentur*, which is the reading generally received.

61. An anonymous critic in the Class. Journ. (No. 54. p. 202.) conjectures *Trojae renascenti alite lugubri*, on the ground that there is a confusion arising from construing both *renascens* and *iterabitur* with *Fortuna*. He is answered, however, in the words of Döring, "Exquisitius pro *Fortuna Trojae renascentis*."

Ter si resurgat murus aëneus
Auctore Phoebo, ter pereat meis
  Excisus Argivis; ter uxor
    Capta virum puerosque ploret.

Non haec jocosae conveniunt lyrae:
Quo Musa tendis? Desine pervicax
  Referre sermones deorum et
    Magna modis tenuare parvis.

CARMEN IV.

AD CALLIOPEN.

Descende coelo, et dic age tibia
Regina longum Calliope melos,
  Seu voce nunc mavis acuta,
    Seu fidibus citharaque Phoebi.

Auditis? an me ludit amabilis
Insania? Audire et videor pios
  Errare per lucos, amoenae
    Quos et aquae subeunt et aurae.

Me fabulosae, Vulture in Appulo,
Nutricis extra limen Apuliae,
  Ludo fatigatumque somno
    Fronde nova puerum palumbes

VARIOUS READINGS.

66. Bentley conjectures *Structore*, and Muretus cites, as an emendation, *Ductore*.

69. Lambinus has *Excissus*.

69. Some of Bentley's MSS. have *conveniet*. Lambinus gives *convenient*. Two of Valart's MSS. read *conveniat*.

ODE 4.

4. The common reading is *citharave*. One of Bentley's MSS. has *citharaque*, which seems preferable.

5. Fea gives, on conjecture, *Audiris?* in the sense of, "Are you heard by me?" "Do you answer my invocation?" This conjecture, though ingenious, is rather forced. The poet's sudden address to his companions, or, to speak more correctly, his hearers, has all the boldness of lyric composition; nor are the latter again referred to in the ode for a very obvious reason, because the subject matter would not permit.

9. Bothe insists that *Appulo* is inconsistent with *extra limen Apuliae;* and he therefore proposes *abdito*. Bentley, for a similar reason, objects to *Apuliae*, in the 10th line, and proposes to read *Nutricis extra limina sedulae*. The common editions have nearly all *Nutricis;* and Valart asserts that it is the reading of fifteen MSS. The defence set up for *Appulo*, in the 9th line, is that it indicates the part of Mount Vultur which belonged to Apulia, in contra-distinction to that which was assigned to Lucania. But this certainly does not remove the inconsistency of the following line, *extra limen*, &c. Besides, the license assumed in the use of the dou-

Texere: mirum quod foret omnibus,
Quicunque celsae nidum Acherontiae,
Saltusque Bantinos, et arvum
Pingue tenent humilis Forenti;

Ut tuto ab atris corpore viperis
Dormirem et ursis; ut premerer sacra
Lauroque collataque myrto,
Non sine dîs animosus infans.

Vester, Camenae, vester in arduos
Tollor Sabinos; seu mihi frigidum
Praeneste, seu Tibur supinum,
Seu liquidae placuere Baiae.

Vestris amicum fontibus et choris
Non me Philippis versa acies retro,
Devota non exstinxit arbor,
Nec Sicula Palinurus unda.

Utcunque mecum vos eritis, libens
Insanientem, navita, Bosporum
Tentabo, et urentes arenas
Litoris Assyrii, viator.

Visam Britannos hospitibus feros,
Et laetum equino sanguine Concanum;
Visam pharetratos Gelonos
Et Scythicum inviolatus amnem.

VARIOUS READINGS.

ble consonant in *Appulo*, while the very next line has *Apuliae*, would of itself lead to a suspicion of the text having been corrupted. One of Vanderbourg's MSS. has *Puliae* written over *Apuliae*. Is this the name of the poet's nurse, and may we, by a slight alteration, read *Nutricis extra limina Puliae?* The only answer is, that such a reading seems wanting in dignity and spirit. The best course seems the one which we have pursued, that of leaving the common reading unaltered.

14. Glareanus has *Acheruntiae*.

16. Almost all the MSS. and early editions have *Forenti* as we have given it. The common reading is *Ferenti*. *vid. Gronov. ad Liv.* 9. 16.

31. The common reading is *arentes*, which wants spirit, and makes also a disagreeable alliteration with the first syllable of the following word. Many MSS. have *urentes*.

Vos Caesarem altum, militia simul
Fessas cohortes abdidit oppidis,
  Finire quaerentem labores,
    Pierio recreatis antro:

Vos lene consilium et datis, et dato
Gaudetis almae. Scimus, ut impios
  Titanas immanemque turmam
    Fulmine sustulerit corusco,

Qui terram inertem, qui mare temperat
Ventosum; et umbras regnaque tristia,
  Divosque, mortalesque turbas
    Imperio regit unus aequo.

Magnum illa terrorem intulerat Jovi
Fidens, juventus horrida, brachiis,
  Fratresque tendentes opaco
    Pelion imposuisse Olympo.

Sed quid Typhoëus et validus Mimas,
Aut quid minaci Porphyrion statu,
  Quid Rhoetus, evulsisque truncis
    Enceladus jaculator audax,

VARIOUS READINGS.

37. Fea removes the comma after *altum*, and reads *Vos Caesarem, altum militia, simul, &c.* The expression *altum militia* he makes equivalent to *bello inmutritum*, and refers it to Augustus's early acquaintance with arms. The common punctuation, however, is far more simple and natural.

38. Many editions have *reddidit*. We have preferred, however, *abdidit*, as referring to the military colonies established by Augustus.

44. Bentley conjectures *corusco*, and Cuningam *acuto*. We have not hesitated to adopt the former as far more spirited than the common reading *caduco*. It is the *ἀθαλέντα κεραυνὸν* of Hesiod.

46. Bentley very justly objects to *urbes*, the reading of the common text, as making a mere tautology with *mortales turbas* in the succeeding line, and he therefore substitutes *umbras*, which we have received into the text together with the punctuation recommended by the critic. The common editions have a comma after *urbes*, and a colon at the end of the line, but no point after either *Ventosum* or *Divosque*. Cuningam reads *orbis*, and Wade *imbres*. It has been suggested by Weston, in opposition to Bentley's conjecture, that *umbras* is comprised in *regnaque tristia*, and is equally tautological with the common reading. The answer to this objection is found in the passages which Bentley cites in order to confirm his emendation. Thus in Seneca, (*Medea* 5. 10.) we have

——————— noctis aeternae chaos,
Aversa superis *regna*, *manesque impios*
Dominumque *regni tristis*. ———

and again (*Oedip.* 869.)

——— ——— tuque tenebrarum potens
In *Tartara* ima, *rector umbrarum*, rape.

and in Virgil (*Aen.* 5. 735.)

——————— non me impia namque
Tartara habent, *tristesque umbrae*.

These authorities are fully sufficient to support the lection of our text.

55. Some editions have *Rhoetus;* but *vid.* Ode 2. 19. 23. Various Readings.

Contra sonantem Palladis aegida
Possent ruentes? Hinc avidus stetit
Vulcanus, hinc matrona Juno, et
Nunquam humeris positurus arcum,

Qui rore puro Castaliae lavit
Crines solutos, qui Lyciae tenet
Dumeta natalemque silvam,
Delius et Patareus Apollo.

Vis consilî expers mole ruit sua!
Vim temperatam dî quoque provehunt
In majus; idem odere vires
Omne nefas animo moventes.

Testis mearum centimanus Gyges
Sententiarum, notus et integrae
Tentator Orion Dianae
Virginea domitus sagitta.

Injecta monstris Terra dolet suis,
Moeretque partus fulmine luridum
Missos ad Orcum; nec peredit
Impositam celer ignis Aetnen;

Incontinentis nec Tityi jecur
Relinquit ales, nequitiae additus
Custos: amatorem et trecentae
Pirithoum cohibent catenae.

Carmen V.

Coelo tonantem credidimus Jovem
Regnare: praesens divus habebitur
Augustus, adjectis Britannis
Imperio gravibusque Persis.

VARIOUS READINGS.

69. Some editions have *Gyas*, but *vid.* Ode 2. 17. 14.

70. The Venice edition and that of Lambinus remove the comma after *Sententiarum*, and place it after *notus*.

Milesne Crassi conjuge barbara
Turpis maritus vixit? et hostium —
Pro Curia, inversique mores! —
Consenuit socerorum in arvis,

Sub rege Medo, Marsus et Appulus!
Anciliorum et nominis et togae
Oblitus aeternaeque Vestae,
Incolumi Jove et urbe Roma?

Hoc caverat mens provida Reguli,
Dissentientis conditionibus
Foedis, et exemplo trahenti
Perniciem veniens in aevum,

Si non perirent immiserabilis
Captiva pubes. "Signa ego Punicis
Affixa delubris, et arma
Militibus sine caede," dixit,

"Derepta vidi: vidi ego civium
Retorta tergo brachia libero,
Portasque non clusas, et arva
Marte coli populata nostro.

Auro repensus scilicet acrior
Miles redibit! Flagitio additis
Damnum. Neque amissos colores
Lana refert medicata fuco,

VARIOUS READINGS.

Ode 5.

8. All the MSS. have *armis*. Faber conjectured *arvis*, which has been received by Heinsius, Bentley, Cuningam, Sanadon, Mitscherlich, Döring, &c. This conjecture is now confirmed by the reading of the Altorf MS. No. 1, as collated by Jani. Dacier's objection therefore, falls to the ground.

15. All the MSS., and old editions, have *trahentis*; whence Bentley was led to conjecture *exempli trahentis*. The reading which we have given is that which most modern editions exhibit, and was first suggested by Canter. (*Nov. Lect.* 7. 30.)

17. The common reading *periret* is objectionable in a metrical point of view. *vid.* Remarks on Glyconic metre, p. lviii, *in notis*.

21. The Venice edition and that of Glareanus have *Direpta*, which is less expressive.

23. The common reading is *clausas*, but *clusas* is a more poetical form, and is received by Mitscherlich, Jani, Döring, and others.

26. Fea reads *redibit?* but the irony implied in *redibit!* suits better the spirit of the passage.

Nec vera virtus, quum semel excidit,
Curat reponi deterioribus.
  Si pugnet extricata densis
    Cerva plagis, erit ille fortis,

Qui perfidis se credidit hostibus;
Et Marte Poenos proteret altero,
  Qui lora restrictis lacertis
    Sensit iners, timuitque mortem

Hinc, unde vitam sumeret aptius:
Pacem et duello miscuit. O pudor!
  O magna Carthago, probrosis
    Altior Italiae ruinis!" ——

Fertur pudicae conjugis osculum,
Parvosque natos, ut capitis minor,
  Ab se removisse, et virilem
    Torvus humi posuisse vultum;

Donec labantes consilio Patres
Firmaret auctor nunquam alias dato,
  Interque moerentes amicos
    Egregius properaret exsul.

Atqui sciebat, quae sibi barbarus
Tortor pararet; non aliter tamen
  Dimovit obstantes propinquos,
    Et populum reditus morantem,

Quam si clientum longa negotia
Dijudicata lite relinqueret,
  Tendens Venafranos in agros,
    Aut Lacedaemonium Tarentum.

VARIOUS READINGS.

36. We have adopted in this line, and the two which follow, the ingenious emendation of Bentley. The common editions place a period after *mortem*, and read *Hic*, *unde vitam sumeret*, *inscius*, *Pacem duello miscuit*. Bentley very justly objects to *Hic* as referring to the Roman soldier just before designated by *ille*; nor will it even, if regarded as an adverb, and equivalent to *in bello*, at all improve the sense. *Aptius* is found, moreover, in several MSS.

43. Some editions have *A se*. *Ab se* is Bentley's reading, and sanctioned by the best MSS.

51. Some MSS. and editions read *amicos*.

CARMEN VI.

AD ROMANOS.

Delicta majorum immeritus lues,
Romane, donec templa refeceris,
  Aedesque labentes deorum, et
    Foeda nigro simulacra fumo.

Dîs te minorem quod geris, imperas:
Hinc omne principium, huc refer exitum,
  Dî multa neglecti dederunt
    Hesperiae mala luctuosae.

Jam bis Monaeses et Pacori manus
Non auspicatos contudit impetus
  Nostros, et adjecisse praedam
    Torquibus exiguis renidet.

Paene occupatam seditionibus
Delevit Urbem Dacus et Aethiops;
  Hic classe formidatus, ille
    Missilibus melior sagittis.

Fecunda culpae saecula nuptias
Primum inquinavere, et genus, et domos:
  Hoc fonte derivata clades
    In patriam populumque fluxit.

Motus doceri gaudet Ionicos
Matura virgo, et fingitur artibus:
  Jam nunc et incestos amores
    De tenero meditatur ungui.

VARIOUS READINGS.

ODE 6.

6. Some of the MSS. of Torrentius have *Huc omne*, &c.

10. Some editions read *Inauspicatos*, which makes a disagreeable alliteration with *impetus*.

20. Bentley conjectures *Inque patres populumque*, and Cuningam *In patriam, populosque*, meaning by *patriam* Rome, and by *populos* the nations generally. But there is no need whatever of any alteration, nor is the common reading in the text tautological. *vid.* Explanatory notes.

21. Faber (*ad Lucret.* 3. 568.) conjectures *Motus moveri*.

23. Acron and Porphyrion read *artubus*, and the latter commentator observes, "*Artubus* legendum, non *artibus*, quia non venit a nominativo *artes*, sed *artus*." But, as Lambinus and Bentley remark, if this opinion were correct we should want, in the present passage, *artus* in the accusative. Hunter opposes their authority, and Fea successfully defends it. If *artubus* be the true reading, as Hunter maintains, it forms an unmeaning pleonasm after *motus*. Mitscherlich, Jani, and Döring likewise have *artibus*.

Mox juniores quaerit adulteros
Inter mariti vina ; neque eligit,
Cui donet impermissa raptim
Gaudia, luminibus remotis ;

Sed jussa coram non sine conscio
Surgit marito, seu vocat institor,
Seu navis Hispanae magister,
Dedecorum pretiosus emtor.

Non his juventus orta parentibus
Infecit aequor sanguine Punico,
Pyrrhumque et ingentem cecidit
Antiochum, Hannibalemque dirum :

Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
Versare glebas, et severae
Matris ad arbitrium recisos

Portare fustes, sol ubi montium
Mutaret umbras et juga demeret
Bobus fatigatis, amicum
Tempus agens abeunte curru.

Damnosa quid non imminuit dies !
Aetas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

Carmen VII.

AD ASTERIEN.

Quid fles, Asterie, quem tibi candidi
Primo restituent vere Favonii,
Thyna merce beatum,
Constantis juvenem fide,

VARIOUS READINGS.

36. Some editions have *durum*, *vid.* Ode 2. 12. 2. Various Readings.

Ode. 7.

4. Some editions have *fidei*, but *fide* is the reading of nearly all the MSS. and is itself one of the old forms of the genitive of the 5th declension. *vid. Ovid. Met.* 3. 341. *Virg. Georg.* 1. 208. *Sallust. Jug.* 56. *Id. ibid.* 102. &c. Compare the words of Hunter (*Praef. ad Virg.*) "Ex die-is factum vel *di-es* (*vid. Aul. Gell.* 9. 14.) vel *die-i*, et

Gygen? Ille Notis actus ad Oricum
Post insana Caprae sidera, frigidas
  Noctes non sine multis
    Insomnis lacrimis agit.

Atqui sollicitae nuntius hospitae,
Suspirare Chloën, et miseram tuis
  Dicens ignibus uri,
    Tentat mille vafer modis.

Ut Proetum mulier perfida credulum
Falsis impulerit criminibus, nimis
  Casto Bellerophonti
    Maturare necem, refert.

Narrat paene datum Pelea Tartaro,
Magnessam Hippolyten dum fugit abstinens:
  Et peccare docentes
    Fallax historias movet:

Frustra: nam scopulis surdior Icarî
Voces audit adhuc integer. At, tibi
  Ne vicinus Enipeus
    Plus justo placeat, cave:

Quamvis non alius flectere equum sciens
Aeque conspicitur gramine Martio,
  Nec quisquam citus aeque
    Tusco denatat alveo.

Prima nocte domum claude: neque in vias
Sub cantu querulae despice tibiae:
  Et te saepe vocanti
    Duram difficilis mane.

VARIOUS READINGS.

postremo, vel *di-i* vel *di-e* prout vocalis vel prior vel posterior ab altera absorpta fuerit;" Compare also Dunbar on the Greek and Latin Languages, p. 68. seqq.

5. Gygen appears to have its penult lengthened here by the *ictus*, if indeed it be the same form with that mentioned in Ode 2. 17. 14. and 3. 4. 69. Compare, however, *Ode.* 2. 5. 20.

20. Bentley conjectures *Pallax.*—In this same line the common editions have *monet.*

22. One MS. has *spernit* for *audit.*

Carmen VIII.

AD MAECENATEM.

Martiis caelebs quid agam Kalendis,
Quid velint flores et acerra thuris
Plena, miraris, positusque carbo
Cespite vivo,

Docte sermones utriusque linguae?
Voveram dulces epulas et album
Libero caprum, prope funeratus
Arboris ictu.

Hic dies anno redeunte festus
Corticem adstrictum pice demovebit
Amphorae fumum bibere institutae
Consule Tullo.

Sume, Maecenas, cyathos amici
Sospitis centum, et vigiles lucernas
Perfer in lucem: procul omnis esto
Clamor et ira.

Mitte civiles super Urbe curas:
Occidit Daci Cotisonis agmen:
Medus infestus sibi luctuosis
Dissidet armis:

Servit Hispanae vetus hostis orae,
Cantaber, sera domitus catena:
Jam Scythae laxo meditantur arcu
Cedere campis.

VARIOUS READINGS.

Ode 8.

1. The common orthography is *Calendis*, but *vid. Diomed.* p. 417 and the several authorities cited by Schneider, *L. G.* vol. 1. p. 292. seqq.

4. Most editions have *carbo in.*

5. The common text has a period after *linguae.* We have adopted the interrogation as imparting a more animated air to the sentence.

10. The common editions have *dimovebit*, but Lambinus gives *demovebit* as the reading of three MSS.

15. Some MSS. have *Profer*, which several editions adopt.

19. Fea places a comma after *infestus*, observing "*infestus* nempe Romanis." This punctuation is entirely at variance with the spirit of the passage.

Negligens, ne qua populus laboret
Parte, privatim nimium cavere,
Dona praesentis cape laetus horae, et
Linque severa.

CARMEN IX.

CARMEN AMOEBAEUM.

Horatius.

Donec gratus eram tibi,
Nec quisquam potior brachia candidae
Cervici juvenis dabat:
Persarum vigui rege beatior.

Lydia.

Donec non aliam magis
Arsisti, neque erat Lydia post Chloën:
Multi Lydia nominis
Romana vigui clarior Ilia.

Horatius.

Me nunc Thressa Chloë regit,
Dulces docta modos, et citharae sciens:
Pro qua non metuam mori,
Si parcent animae fata superstiti.

Lydia.

Me torret face mutua
Thurini Calais filius Ornyti:
Pro quo bis patiar mori,
Si parcent puero fata superstiti.

VARIOUS READINGS.

26. Marklaud conjectures *privatis*. Some MSS. have *Parte*, on which is founded the elegant conjecture of Withofius (*ad Disticha*, pp. 556. 6.) which we have adopted in the text. The common reading places a comma after *laboret*, and in the 26th line has *parce privatus nimium*, &c. *vid.* Explanatory notes.

ODE 9.

5. Glareanus, Torrentius and Bentley read *aliam* which we have adopted, as the more elegant construction.

6. Markland conjectures *eram*.

9. Some MSS. have *Cressa*, but *Thressa* is sanctioned by Valckenaer (*apud Koppiers. Obs. Philol.* p. 145.)

14. The editions vary as to the form of the proper name *Ornyti*, some having *Ornythi* and others *Ornithi*.

Horatius.

Quid? si prisca redit Venus,
Diductosque jugo cogit aëneo?
Si flava excutitur Chloë,
Rejectaeque patet janua Lydiae?

Lydia.

Quamquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Adria:
Tecum vivere amem, tecum obeam libens.

Carmen X.

AD LYCEN.

Extremum Tanain si biberes, Lyce,
Saevo nupta viro; me tamen asperas
Projectum ante fores objicere incolis
Plorares Aquilonibus.

Audis quo strepitu janua, quo nemus
Inter pulchra satum tecta remugiat?
Sentis et positas ut glaciet nives
Puro numine Jupiter?

Ingratam Veneri pone superbiam,
Ne currente rota funis eat retro.
Non te Penelopen difficilem procis
Tyrrhenus genuit parens,

VARIOUS READINGS.

20. Cuningam conjectures *Ejectaeque.*

Ode 10.

1. The Greek form *Tanais* is preferable to *Tanain* in Lyric composition. *vid.* Ode 1. 15. 2. Various Readings.

3. Bentley very properly reads *Projectum* as far more forcible than the common *Porrectum.* Compare Epode 10. 22. and Sat. 2. 3. 112. Various Readings.

6. Heinsius defends *satum* (*ad Sil.* 10. 533.) Many MSS., however, have *situm.* Valart makes *satum* the reading of five MSS. In this stanza we have adopted the punctuation of Bentley, and in the 7th line have given, on his conjecture, *Sentis* for the common reading *Ventis.* The reading generally received places a comma after *Audis,* and a mark of interrogation after *Ventis,* with no point at all after *remugiat.* *vid.* Explanatory notes.

8. Scaliger conjectures *lumine* (*Lect. Auson.* 1. 1.)

10. We have given this line according to the arrangement of Bentley. The common editions have *Ne, currente retro, funis eat, rota.* Bentley is guided in this emendation by MSS. Cuningam adopts it, but cites Erasmus, and the edition of 1477, besides referring to Bentley.

O, quamvis neque te munera, nec preces,
Nec tinctus viola pallor amantium,
Nec vir Pieria pellice saucius
Curvat: supplicibus tuis

Parcas, nec rigida mollior aesculo,
Nec Mauris animum mitior anguibus.
Non hoc semper erit liminis aut aquae
Coelestis patiens latus.

CARMEN XI.

AD LYDEN.

Mercuri, nam te docilis magistro
Movit Amphion lapides canendo,
Tuque, Testudo, resonare septem
Callida nervis,

Nec loquax olim neque grata, nunc et
Divitum mensis et amica templis:
Dic modos, Lyde quibus obstinatas
Applicet aures.

Quae, velut latis equa trima campis,
Ludit exsultim, metuitque tangi,
Nuptiarum expers, et adhuc protervo
Cruda marito.

Tu potes tigres comitesque silvas
Ducere, et rivos celeres morari,
Cessit immanis tibi blandienti
Janitor aulae,

Cerberus, quamvis furiale centum
Muniant angues caput, aestuetque
Spiritus teter saniesque manet
Ore trilingui.

VARIOUS READINGS.

ODE 11.

18. The common reading is *Muniant angues*. *Ejus* appears altogether too tame and spiritless for *caput ejus, atque*, &c., which is certainly corrupt. so noble a stanza. Hence various emendatior

Quin et Ixion Tityosque vultu
Risit invito: stetit urna paulum
Sicca, dum grato Danai puellas
Carmine mulces.

Audiat Lyde scelus atque notas
Virginum poenas, et inane lymphae
Dolium fundo pereuntis imo,
Seraque fata,

Quae manent culpas etiam sub Orco.
Impiae, nam quid potuere majus?
Impiae sponsos potuere duro
Perdere ferro.

Una de multis, face nuptiali
Digna, perjurum fuit in parentem
Splendide mendax, et in omne virgo
Nobilis aevum.

"Surge," quae dixit juveni marito,
"Surge, ne longus tibi somnus, unde
Non times, detur: socerum et scelestas
Falle sorores;

Quae, velut nactae vitulos leaenae,
Singulos, eheu! lacerant. Ego, illis
Mollior, nec te feriam, neque intra
Claustra tenebo.

Me pater saevis oneret catenis,
Quod viro clemens misero peperci:
Me vel extremos Numidarum in agros
Classe releget.

I, pedes quo te rapiunt et aurae,
Dum favet nox et Venus: I secundo
Omine: et nostri memorem sepulcro
Scalpe querelam."

VARIOUS READINGS.

have been offered. Bentley suggests *exeatque* in place of *ejus, atque*. Cuningam proposes *Muniunt a. c. aestuatque*, or else *efflat atque*, and in the following line *manet*. Gesner is in favour of *effluatque*, and Bothe of *ejulatque*. We have adopted the emendation of Wakefield.

28. Markland proposes *Certaque*.

30. One of Bentley's MSS. has *num* for *nam*.

52. The old reading is *Sculpe;* but Muretus, Cruquius, Bentley, &c. prefer *Scalpe*. Fea contends for *Sculpe*, and endeavours to show that this is always the proper verb to express inscriptions,

CARMEN XII.

AD NEOBULEN.

Miserarum est, neque Amori dare ludum, neque dulci
Mala vino lavere: aut exanimari metuentes
Patruae verbera linguae. Tibi qualum Cythereae
Puer ales, tibi telas, operosaeque Minervae
Studium aufert, Neobule, Liparei nitor Hebri,
Simul unctos Tiberinis humeros lavit in undis,
Eques ipso melior Bellerophonte, neque pugno
Neque segni pede victus: catus idem per apertum
Fugientes agitato grege cervos jaculari, et
Celer arcto latitantem fruticeto excipere aprum.

CARMEN XIII.

AD FONTEM BANDUSIUM.

O fons Bandusiae, splendidior vitro,
Dulci digne mero, non sine floribus,
Cras donaberis haedo,
Cui frons turgida cornibus

VARIOUS READINGS.

&c. He is expressly contradicted, however, by the remark of Noltenius, (*Lex Antibarb.* vol. i. p. 1735.) "Neque enim verbum sculpendi ad litteras, aut earum aliquid simile, sed ad materiam, quae litterarum elementa aut scripturam quandam repraesentet, accommodatur. Ita v. g. recte dicitur *Sculpere marmor*; sed non, *Sculpere litteras in marmore.*" Scheller (*Lat. D. Wörterbuch*) maintains that there is no difference whatever between these two verbs except in form, while Oudendorp (*ad Suet. Galb.* c. 10.) approves of *scalpe*. (Compare Baumgarten-Crusius *ad Sueton. l. c.*) Amid these conflicting authorities we have deemed it most advisable to adopt *Scalpe* in our text.

ODE 12.

5. The common editions have *Liparaei*, but Bentley, Cuningam, Jani, &c. give *Liparei*. The Greek form is Λιπαραῖον, like Ὀμηρέου.

6. Cruquius, Bentley, and Cuningam give this line in its proper place. Aldus arranges it after *victus* in the 8th line: an order which is said to be observed in two MSS.

10. Many editors, and Bentley among the rest, prefer *arto* or *arcto*, which we have adopted, in place of *alto*, the common reading. Bentley, in speaking of *altus*, remarks; "Potius *profundus* hoc sensu dixerunt Latini, quam *altus*, ad evitandum credo ambiguum, cum de *silvis* loquantur."

ODE 13.

1. The common reading is *Blandusiae*, but *Bandusiae* is given in many MSS. and is adopted by Bentley, Sanadon, Jani, Döring, &c. In addition to these Fea cites an ecclesiastical record in its favour, (*Privileg. Paschalis* II. *anni* 1103. *ap. Ughell. Ital. Sacr. tom.* 7. *col.* 30. *ed. Ven.* 1721.) in the following words; "*In Bandusino fonte apud Venusiam*;" and a little after, "*cum aliis ecclesiis de castello Bandusii.*" Cuningam reads *Bandusie.*

Primis et Venerem et proelia destinat :
Frustra : nam gelidos inficiet tibi
Rubro sanguine rivos
Lascivi suboles gregis.

Te flagrantis atrox hora Caniculae
Nescit tangere : tu frigus amabile
Fessis vomere tauris
Praebes, et pecori vago.

Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
Saxis, unde loquaces
Lymphae desiliunt tuae.

Carmen XIV.

AD ROMANOS.

Herculis ritu modo dictus, O Plebs!
Morte venalem petiisse laurum,
Caesar Hispana repetit Penates
Victor ab ora.

Unico gaudens mulier marito
Prodeat, justis operata divis ;
Et soror clari ducis, et decorae
Supplice vitta

Virginum matres, juvenumque nuper
Sospitum. Vos o pueri, et puellae
Jam virûm expertes, male nominatis
Parcite verbis.

VARIOUS READINGS.

6. Bentley conjectures *liquidos*, but without any necessity. Gesner well remarks, "*non semper respondent sibi epitheta.*"

9. Wakefield conjectures *aura* for *hora*, an emendation which Eichstadt calls ingenious but unnecessary.

16. Some MSS. have *Nymphae*, and *dissiliunt*.

Ode 14.

5. Cuningam reads *Unice* on conjecture, which Sanadon also adopts. But there is no necessity for this emendation. *Unico* is here used in the sense of *praestantissimo*.

7. Some of Bentley's MSS. have *cari*.

11. Bentley conjectures *Non* for *Jam*. In the same line *virûm expertes* is an emendation of Cuningam's which has been received by Sanadon, Wakefield, Mitscherlich, and others. Bentley retains the common reading *expertae*. The MSS. and editions vary also as regards the close of the line. Muretus has *maled ominatis*. Sanadon con-

Hic dies vere mihi festus atras
Eximet curas: ego nec tumultum,
Nec mori per vim metuam, tenente
Caesare terras.

I, pete unguentum, puer, et coronas,
Et cadum Marsi memorem duelli,
Spartacum si quâ potuit vagantem
Fallere testa.

Dic et argutae properet Neaerae
Myrrheum nodo cohibere crinem:
Si per invisum mora janitorem
Fiet, abito.

Lenit albescens animos capillus
Litium et rixae cupidos protervae:
Non ego hoc ferrem, calidus juventa,
Consule Planco.

CARMEN XV.

AD CHLORIN.

Uxor pauperis Ibyci,
Tandem nequitiae fige modum tuae,
Famosisque laboribus:
Maturo propior desine funeri
Inter ludere virgines,
Et stellis nebulam spargere candidis.
Non, si quid Pholoën satis,
Et te, Chlori, decet: filia rectius

VARIOUS READINGS.

jectures *ab inominatis*, and Bentley *male inominatis*. The commonly received reading is *male ominatis*, and it is the hiatus between these two words which has induced critics to suspect the genuineness of the text. A similar license occurs, however, in Catullus (8. 19.) Still, as many MSS. have *male nominatis*, we have preferred it for a reading, especially as it may be explained by the *οὐκ ἐνοποιητός* of Homer and Hesiod. Withofius conjectures *male criminatis*.

19. Some editors object to *qua*, and read in its stead *quae*; but *qua* is here put for *qua ratione*, i. e. *forte*.

ODE 15.

2. Some of Lambinus' MSS. have *pone modum*.

Expugnat juvenum domos,
  Pulso Thyias uti concita tympano.
Illam cogit amor Nothi
  Lascivae similem ludere capreae:
Te lanae prope nobilem
  Tonsae Luceriam, non citharae, decent,
Nec flos purpureus rosae,
  Nec poti, vetulam, faece tenus cadi.

CARMEN XVI.

AD MAECENATEM.

Inclusam Danaën turris aënea,
Robustaeque fores, et vigilum canum
Tristes excubiae munierant satis
  Nocturnis ab adulteris,

Si non Acrisium, virginis abditae
Custodem pavidum, Jupiter et Venus
Risissent: fore enim tutum iter et patens
  Converso in pretium deo.

Aurum per medios ire satellites,
Et perrumpere amat saxa potentius
Ictu fulmineo! Concidit auguris
  Argivi domus, ob lucrum

Demersa exitio. Diffidit urbium
Portas vir Macedo, et subruit aemulos
Reges muneribus. Munera navium
  Saevos illaqueant duces.

Crescentem sequitur cura pecuniam,
Majorumque fames. Jure perhorrui
Late conspicuum tollere verticem,
  Maecenas, equitum decus!

VARIOUS READINGS.

16. Some MSS. of Vanderbourg's give *vetula*.

ODE 16.

13. The earlier editions give *excidio*. But Bentley maintains *exitio* to be the reading of the best MSS.

Quanto quisque sibi plura negaverit,
Ab dîs plura feret. Nil cupientium
Nudus castra peto, et transfuga divitum
Partes linquere gestio;

Contemtae dominus splendidior rei,
Quam si, quidquid arat impiger Appulus,
Occultare meis dicerer horreis,
Magnas inter opes inops.

Purae rivus aquae, silvaque jugerum
Paucorum, et segetis certa fides meae,
Fulgentem imperio fertilis Africae
Fallit. Sorte beatior,

Quamquam nec Calabrae mella ferunt apes,
Nec Laestrygonia Bacchus in amphora
Languescit mihi, nec pinguia Gallicis
Crescunt vellera pascuis:

Importuna tamen Pauperies abest;
Nec, si plura velim, tu dare deneges.
Contracto melius parva cupidine
Vectigalia porrigam,

Quam si Mygdoniis regnum Alyattei
Campis continuem. Multa petentibus
Desunt multa. Bene est, cui Deus obtulit
Parca, quod satis est, manu.

VARIOUS READINGS.

32. The true punctuation of this line has been strongly contested. Nearly all the editions have *Fallit sorte beatior:* and Mitscherlich endeavours to defend this reading by a reference to the Greek idiom; "ignoratur ei *sorte beatior*, sc. ὄν, Graece prorsus pro, *sorte beatiorem esse.*" The Latinity of such an interpretation is, however, extremely questionable, if not decidedly incorrect. Where the reference, both in the primary and dependant propositions, is to the *same* person, there the principle contended for may operate, but otherwise not. We have adopted Wakefield's emendation, as decidedly superior to the commonly received punctuation; and it is sanctioned, moreover, by the authority of Döring.

39. Some few editions and MSS. have *Contracta.* But though *cupido* "desire," is by the general rule feminine, still the poets sometimes use the term as masculine, and Horace always. (*vid. Zumpt. L. G. sect.* 15. *Ruddiman. Instit. L. G.* vol. i. p. 16. *ed. Stalbaum.*)

41. Some editions have *Alyattici*, others *Alyatthii.* The Attic and Ionic form of the proper name is Ἀλυάττης, which in Æolic becomes Ἀλυαττεύς, (*Maittaire Dial.* p. 247. *ed. Sturz.*) and in Latin is either pronounced with *eûs* as one syllable, or, as in the present instance, *ĕus.*

Carmen XVII.

AD AELIUM LAMIAM.

Aeli, vetusto nobilis ab Lamo!
[Quando et priores hinc Lamias ferunt
Denominatos, et nepotum
Per memores genus omne fastos

Auctore ab illo ducit originem,]
Qui Formiarum moenia dicitur
Princeps et innantem Maricae
Litoribus tenuisse Lirim,

Late tyrannus: cras foliis nemus
Multis et alga litus inutili
Demissa tempestas ab Euro
Sternet, aquae nisi fallit augur

Annosa cornix. Dum potis, aridum
Compone lignum: cras Genium mero
Curabis et porco bimestri,
Cum famulis operum solutis.

VARIOUS READINGS.

Ode 17.

2. We have included all from line 2 to 6 within brackets, as savouring strongly of interpolation. It is thrown entirely out by Sanadon, who well observes; "J'ai cru devoir decharger Horace de cette fade et inutile parentèse, qui défiguroit cette ode par sa longueur, par son tour prosaique, et par son obscurité. *Dicitur* est à la suite de *ferunt* dans la même phrâse, et dans le même sens. Le mot *denominatos* ne se trouve dans aucun bon auteur devant Quintilien. *Ducis*, qui est la leçon de tous les manuscrits et de toutes les éditions, mettoit dans la construction un embarras dont il n'est pas possible de se tirer." We have altered the common reading *ducis*, to which Sanadon alludes, into *ducit*, a conjecture of Heinsius and Bentley; which Cuningam adopts.

13. Instead of the common reading *Dum potes*, five MSS. have *Dum potis*. Jani observes of this reading, "sine dubio vera lectio, vix enim a librariis est tam exquisitum et rarum verbum. Itaque sic Bentleius, Cuningamius, Baxterus. Et extitit haud dubie in pluribus aliorum etiam codicibus, sed *neglectum fuit*."

CARMEN XVIII.

AD FAUNUM.

Faune, Nympharum fugientum amator,
Per meos fines et aprica rura
Lenis incedas, abeasque parvis
Aequus alumnis:

Si tener pleno cadit haedus anno,
Larga nec desunt Veneris sodali
Vina craterae, vetus ara multo
Fumat odore.

Ludit herboso pecus omne campo,
Quum tibi Nonae redeunt Decembres:
Festus in pratis vacat otioso
Cum bove pagus:

Inter audaces lupus errat agnos:
Spargit agrestes tibi silva frondes:
Gaudet invisam pepulisse fossor
Ter pede terram.

CARMEN XIX.

AD TELEPHUM.

Quantum distet ab Inacho
Codrus, pro patria non timidus mori,
Narras, et genus Aeaci,
Et pugnata sacro bella sub Ilio:

VARIOUS READINGS.

ODE 18.

4. Some editions have *Laetus*.

7. The Venice edition and others have *crateri*.

12. Some MSS. and editions have *pardus*. A marginal gloss of one of Vanderbourg's MSS. attempts to defend this strange reading in the following words: "Illo die festivitatis Fauni pardi cum bobus, lupi cum agnis, mansuete morantur, Fauno pacificante illos." But a critic well remarks in reference to this emendation; "Risum hic debuit Robortello Muretus, cum ex libro, ut ait, Patavio sibi misso pro *pagus* corrigit *pardus*, quasi in Italia pardi sint, uti in Africa et Syria." Bentley thinks that the copyists had in view the passage of Isaiah, cap. 11. v. 6. "Habitabit lupus cum agno et pardus cum haedo."

ODE 19.

1. The common reading is *distat*.

Quo Chium pretio cadum
  Mercemur, quis aquam temperet ignibus,
Quo praebente domum et quota
  Pelignis caream frigoribus, taces.
Da Lunae propere novae,
  Da Noctis mediae, da, puer, auguris
Murenae: tribus aut novem
  Miscentor cyathis pocula commodis.
Qui Musas amat impares,
  Ternos ter cyathos attonitus petet
Vates: tres prohibet supra
  Rixarum metuens tangere Gratia,
Nudis juncta sororibus.
  Insanire juvat: cur Berecyntiae
Cessant flamina tibiae?
  Cur pendet tacita fistula cum lyra?
Parcentes ego dexteras
  Odi: sparge rosas: audiat invidus
Dementem strepitum Lycus
  Et vicina seni non habilis Lyco.
Spissa te nitidum coma,
  Puro te similem, Telephe, Vespero,
Tempestiva petit Rhode:
  Me lentus Glycerae torret amor meae.

VARIOUS READINGS.

11. The true orthography is *Murenae*, as we have given it. The name in Greek is *Μουρήνας*.

12. All the MSS. of Heinsius and Bentley read *Miscentur*. Rutgersius and Heinsius, however, conjecture *Miscentor*, which is approved of by Bentley, Dacier, and Sanadon. The last-mentioned critic observes; "Tout ceci est dit pour maniere de commandement, l'expression est plus vive et convient parfaitement à la liberte de la table." In this same line Cuningam reads *commodum*, on conjecture.

27. The common reading is *Chloë*: Many MSS. however give *Rhode*, of which Jani observes; "Sine dubio vera haec lectio: vix enim librarii ignotum sibi et Horatio inusitatum nomen pro notiori Chloës substituerunt."

CARMEN XX.

AD PYRRHUM.

Non vides, quanto moveas periclo,
Pyrrhe, Gaetulae catulos leaenae?
Dura post paulo fugies inaudax
Proelia raptor:

Quum per obstantes juvenum catervas
Ibit insignem repetens Nearchum:
Grande certamen, tibi praeda cedat
Major an illi.

Interim, dum tu celeres sagittas
Promis, haec dentes acuit timendos,
Arbiter pugnae posuisse nudo
Sub pede palmam

Fertur, et leni recreare vento
Sparsum odoratis humerum capillis;
Qualis aut Nireus fuit, aut aquosa
Raptus ab Ida.

CARMEN XXI.

AD AMPHORAM.

O nata mecum consule Manlio,
Seu tu querelas, sive geris jocos,
Seu rixam et insanos amores,
Seu facilem pia, Testa, somnum;

VARIOUS READINGS.

ODE 20.

1. Some editions have *Num vides*. In this same line some of Bentley's MSS. give *tumultu* for *periclo*.

3. Brodaeus has *Dira* and *paullum*, in which last reading some MSS. and early editions coincide.

6. Cuningam adopts the Greek form *Nearchon*.

10. One of Jani's Altorff MSS. has *superbos*.

15. Atterbury conjectures *Qualis aut Nireus, puer aut aquosa Raptus ab Ida*. Bentley prefers *Pastor* to *Raptus*.

ODE 21.

4. Bentley, (*Curae Noviss. Mus. Crit.* vol. 1. p.

Quocunque laetum nomine Massicum
Servas, moveri digna bono die,
Descende, Corvino jubente
Promere languidiora vina.

Non ille, quamquam Socraticis madet
Sermonibus, te negliget horridus:
Narratur et prisci Catonis
Saepe mero caluisse virtus.

Tu lene tormentum ingenio admoves
Plerumque duro: tu sapientium
Curas et arcanum jocoso
Consilium retegis Lyaeo:

Tu spem reducis mentibus anxiis
Viresque: et addis cornua pauperi,
Post te neque iratos trementi
Regum apices, neque militum arma.

Te Liber, et, si laeta aderit, Venus,
Segnesque nodum solvere Gratiae,
Vivaeque producent lucernae,
Dum rediens fugat astra Phoebus.

VARIOUS READINGS.

194) alters the common punctuation. We have adopted his conjecture. The line is usually pointed as follows: *Seu facilem, pia testa, somnum.*

5. The common reading is *lectum nomine.* Bentley conjectures *foetum numine*, which Cuningam very justly condemns. The ground of Bentley's objection to *nomine* is, that it makes a disagreeable pleonasm with *consule Manlio* in the first line. Dacier appears to have foreseen this difficulty, since he refers the *amphora* itself to the consulship of Manlius, supposing it to have been made in that year; while he makes *nomine* allude to the year when the wine was poured into it. Bentley well observes of this interpretation, that Dacier "suo acumine ludum risumque praebet." Still, however, the great critic himself is in error, with respect to the necessity of his own emendation: *quocunque nomine* does not here signify "under whatsoever name," but is equivalent to *in quemcunque finem et usum:* we have therefore allowed it to stand. With regard to the epithet *lectum* we have introduced in its stead Valart's conjecture of *laetum*, which is decidedly the better of the two: (*Valart. Pr. ad Hor.* viii. ix.) it is also adopted by Kidd. Döring indeed retains *lectum*, and explains *lectum Massicum* by "vinum ex uvis, in monte Massico lectis, expressum." He seems, however, and with good reason we think, to have no great faith in the propriety of *lectum.*

7. The common editions place a comma after *jubente*, so that *promere* will depend on *descende*, a construction at once harsh and unmeaning.

10. Bentley and Cuningam prefer *negligit* on the authority of MSS. and early editions.

12. Bentley reads *incaluisse* on the authority of Marius Victorinus (p. 2606.) who so cites the line. This emendation is followed likewise by Cuningam and Sanadon, but it is in defiance of all the MSS. Hence it is not adopted by Mitscherlich, Fea, Döring, or Bothe.

24. Valart (*Pr. ad Hor.* IX.) maintains that correct Latinity requires *fuget;* but it must be observed in relation to *dum*, that in the sense of *usatil* it may have either the indicative or subjunctive; the indicative if nothing more is contemplated than the *time of termination;* the subjunctive if there is a reference to an object to be obtained. *vid.* Zumpt L. G. sect. 76. On this principle the true reading is here not *fuget* but *fugat.*

CARMEN XXII.

AD DIANAM.

Montium custos nemorumque, Virgo,
Quae laborantes utero puellas
Ter vocata audis, adimisque leto,
Diva triformis:

Imminens villae tua pinus esto,
Quam per exactos ego laetus annos
Verris obliquum meditantis ictum
Sanguine donem.

CARMEN XXIII.

AD PHIDYLEN.

Coelo supinas si tuleris manus
Nascente Luna, rustica Phidyle,
Si thure placaris et horna
Fruge Lares, avidaque porca:

Nec pestilentem sentiet Africum
Fecunda vitis, nec sterilem seges
Robiginem, aut dulces alumni
Pomifero grave tempus anno.

Nam, quae nivali pascitur Algido
Devota quercus inter et ilices,
Aut crescit Albanis in herbis,
Victima, pontificum securim

Cervice tinguet. Te nihil attinet
Tentare multa caede bidentium
Parvos coronantem marino
Rore deos fragilique myrto.

VARIOUS READINGS.

ODE 23.

2. The old editions have *Phidile*.
8. Markland (*ad Stat.* Sylv. 1. 3. 8.) conjectures *Pomiferi grave tempus anni*.
12. Bentley reads *securim* from MSS., which Cuningam adopts. The common reading is *secures*.

Immunis aram si tetigit manus,
Non sumtuosa blandior hostia
Mollivit aversos Penates
Farre pio et saliente mica,

CARMEN XXIV.

Intactis opulentior
Thesauris Arabum et divitis Indiae,
Caementis licet occupes
Tyrrhenum omne tuis et mare Apulicum,
Si figit adamantinos
Summis verticibus dira Necessitas
Clavos, non animum metu
Non mortis laqueis expedies caput.
Campestres melius Scythae,
Quorum plaustra vagas rite trahunt domos,
Vivunt, et rigidi Getae:
Immetata quibus jugera liberas
Fruges et Cererem ferunt,
Nec cultura placet longior annua:
Defunctumque laboribus
Aequali recreat sorte vicarius.
Illic matre carentibus
Privignis mulier temperat innocens:
Nec dotata regit virum
Conjux, nec nitido fidit adultero:

VARIOUS READINGS.

19. The common reading is *mollibit*, but many MSS. and three early editions have *mollivit*, which Bentley adopts. The critic remarks with regard to this reading, "*Certe nemo unus illius aevi Futuros quartae conjugationis in* IBO *protulit.*" In farther confirmation of the correctness of *mollivit* we may cite the observation of Hunter: "In hujusmodi γνωμαῖς quas per tempus, vel praesens, vel praeteritum, vel futurum, efferre licet, Horatius saepe utitur praeterito; ut

Raro antecedentem scelestum
Deseruit Poena pede claudo. (*Carm.* 3. 2. 32.)"

Cuningam, however, on the authority of a single MS., reads *Mollirit*, in which he is followed by Sanadon. Fea finds this same reading also in one of his own MSS., but notwithstanding has *Mollivit* in his text. After all, however, the difference between these various readings is very slight; and, to quote the words of a grammarian, "cum de Natura loquimur, quae constans semper eademque est, nihil refert quo tempore utamur, quoniam idem semper *facit, fecit*, et *faciet.*" *R. Johnson, Aristarch.* pt. 2. p. 38.

ODE 24.

4. *Apulicum* is the reading most generally received, and is sanctioned by many MSS. It is adopted by Lambinus, Bentley, Cuningam, and other editors. Landinus reads *Punicum*, while others have *Ponticum*, *Pulicum*, or *Publicum*.

5. Bentley, without any necessity, conjectures *Sic* for *Si*, and makes a parenthesis from *Sic* to *clavos* inclusive. He also proposes *dura* for *dira* in the 6th line. This, it seems, was the reading also of Porphyrion. Cuningam, Sanadon, and Markland, likewise approve of *dura*. We have allowed, however, the common reading to stand, as being far superior to these emendations. Bentley's strange explanation of the phrase *summis verticibis*, &c., may be seen in the Explanatory notes.

Dos est magna parentium
  Virtus, et metuens alterius viri
Certo foedere castitas,
  Et peccare nefas, aut pretium emori.
O quis, quis volet impias
  Caedes et rabiem tollere civicam ?
Si quaeret Pater Urbium
  Subscribi statuis, indomitam audeat
Refrenare licentiam,
  Clarus postgenitis, quatenus, heu nefas !
Virtutem incolumem odimus,
  Sublatam ex oculis quaerimus invidi.
Quid tristes querimoniae,
  Si non supplicio culpa reciditur ?
Quid leges, sine moribus
  Vanae, proficiunt, si neque fervidis
Pars inclusa caloribus
  Mundi, nec Boreae finitimum latus,
Durataeque polo nives,
  Mercatorem abigunt ? horrida callidi
Vincunt aequora navitae ?
  Magnum pauperies opprobrium jubet
Quidvis et facere et pati,
  Virtutisque viam deserit arduae ?
Vel nos in Capitolium,
  Quo clamor vocat et turba faventium,
Vel nos in mare proximum
  Gemmas, et lapides, aurum et inutile,

VARIOUS READINGS.

24. The common reading is *pretium est mori.* The best of Pulmann's MSS. has *emori*, in which it agrees with one of Bersmann's, and one also of Bentley's. This reading is adopted by Cuningam, Sanadon, Gesner, Mitscherlich, Döring, and others.

25. We have adopted Bentley's punctuation as more spirited than the common reading, which has *quisquis*, with a comma after *civicam*. Valart observes of this conjecture of Bentley's; "Quae lectio mihi videtur quam verissima." It is given also by Kidd.

27. Some of Bentley's MSS. have *quaerit.*

30. A MS. of Canter's has *Carus*, which is found also in some of Vanderbourg's.

32. Crusius conjectures *invidia.* Wakefield places a comma after *quaerimus*, and of course refers *invidi* to the clause *quatenus — odimus.*

35. Some editions have a comma after *moribus*, and remove the one after *vanae;* by which punctuation *vanae* is referred directly to *leges.*

39. Bentley conjectures *gelu* for the common reading *solo;* but Cuningam very justly condemns this suggestion. We have adopted in the text the emendation of Wyngaard (*Act. Soc. Traj.* vol. 1. p. 198.).

40. Some editions begin a new clause at *horrida*, and place a comma after *navitae*, and a period after *arduae*, in the 44th line.

44. Bentley reads *deserere* in opposition to all the MSS.

Summi materiem mali,
  Mittamus, scelerum si bene poenitet.
Eradenda cupidinis
  Pravi sunt elementa: et tenerae nimis
Mentes asperioribus
  Firmandae studiis. Nescit equo rudis
Haerere ingenuus puer,
  Venarique timet; ludere doctior,
Seu Graeco jubeas trocho,
  Seu malis vetita legibus alea:
Quum perjura patris fides
  Consortem, socium fallat, et hospitem,
Indignoque pecuniam
  Haeredi properet. Scilicet improbae
Crescunt divitiae: tamen
  Curtae nescio quid semper abest rei.

CARMEN XXV.

AD BACCHUM.

Quo me, Bacche, rapis tui
  Plenum? Quae nemora? quos agor in specus,
Velox mente nova? Quibus
  Antris egregii Caesaris audiar
Aeternum meditans decus
  Stellis inserere et consilio Jovis?

VARIOUS READINGS.

49. Some of the old editions have *materiam*.

50. Some editions place a period after *Mittamus*, and begin a new sentence with *scelerum*.

54. Bentley very ingeniously conjectures *Firmandae*, as more in accordance with *nimis tenerae* and *asperioribus* than the common reading *Formandae*. We have adopted the emendation. Cuningam, Sanadon, and Gesner approve of it, although the latter still allows the common reading to remain.

60. The common editions have no comma after *Consortem* or *fallat*. But *consortem* must be distinguished from *socium*, as we have given it in the text. Porphyrion first adopted this punctuation, and it has been followed by Cuningam and others. Cuningam, however, prefers the plural forms *Consortes, hospites*. Bentley reads *Consortem* and *hospites*. The Milan edition of 1477 also has *hospites*. Cicero distinguishes between the terms in question; "Socium, et consortem gloriosi laboris amiseram." (*de cl. Orat.* 1.)

62. Markland conjectures *Sed licet* or *Cui licet* in place of *Scilicet*; with a comma after *divitiae*; and *crescant* for *crescunt*.

ODE 25.

2. Some editions insert the preposition *in* before *nemora*, but inelegantly. Cuningam removes *aut* from the text. We have adopted his reading and punctuation. The common editions have *Quae nemora, aut quos agor*, &c., with a mark of interrogation only after *nova*. The Venice edition and that of Glareanus have *et quos*.

6. The common reading is *concilio*; but the majority of MSS., and among them those of the best note, together with many of the early editions, read *consilio*. Gronovius has proved very successfully that *concilium* means an assembly of the people, or an assembly of deputies from several nations or bodies of men; whereas *consilium* means a meeting of counsellors, or chiefs. In this opinion

Dicam insigne, recens, adhuc
  Indictum ore alio. Non secus in jugis
Exsomnis stupet Euias,
  Hebrum prospiciens, et nive candidam
Thracen, ac pede barbaro
  Lustratam Rhodopen. Ut mihi devio
Ripas et vacuum nemus
  Mirari libet! O Naïadum potens
Baccharumque valentium
  Proceras manibus vertere fraxinos:
Nil parvum aut humili modo,
  Nil mortale loquar. Dulce periculum,
O Lenaee! sequi deum
  Cingentem viridi tempora pampino.

CARMEN XXVI.

AD VENEREM.

Vixi puellis nuper idoneus,
Et militavi non sine gloria:
  Nunc arma defunctumque bello
    Barbiton hic paries habebit,

Laevum marinae qui Veneris latus
Custodit. Hic, hic ponite lucida
  Funalia, et vectes, et harpas
    Oppositis foribus minaces.

VARIOUS READINGS.

Drakenborch concurs. *vid.* Gronov. ad Liv. 9. 15. Crombie's Gymnasium, vol. 1. p. 116.

9. The MSS. vary. The best have either *Exsomnis* or *Ex somnis*. The Florence edition of 1482, and that of Venice 1486, together with Cuningam, Sanadon, and others, have *E somnis*. Bentley reads *Edonis*, on mere conjecture.

13. All the MSS. and all the editions previous to that of Muretus have *ripas*. Muretus changes this into *rupes*, and Bentley gives on conjecture *rivos*. The emendation of Muretus is adopted by Lambinus, Stephens, Faber, Dacier, Heinsius, Cuningam, Sanadon, and others. These critics, together with Bentley, object to *ripas*, on the ground that *ripa* is never put by itself, but is always connected with the mention of some stream or piece of water. That this remark is altogether incorrect will appear at once from Ode 3. 1. 23. In the next place, the propriety of *ripas*, as a reading, will at once be manifest, if we suppose the poet to be instituting a comparison between himself while roaming along the banks of the Anio, and the Bacchant beholding the Thracian Hebrus from afar. Valart makes *ripas* the reading of 17 MSS.

17. Some MSS. and early editions have *humile*. The adoption of this reading will make no difference in the meaning, since *humile modo* and *humili modo* are precisely equivalent; like *praestans ingenio* and *praestanti ingenio*.

18. The common editions have *est* after *periculum*. We have omitted it, with Jani, on the authority of two MSS.

ODE 26.

7. Bentley suggests *securesque*, in place of *ar-*

O quae beatam, diva, tenes Cyprum, et
Memphin carentem Sithonia nive,
Regina, sublimi flagello
Tange Chloën semel arrogantem.

CARMEN XXVII.

AD GALATEAM.

Impios parrae recinentis omen
Ducat, et praegnans canis, aut ab agro
Rava decurrens lupa Lanivino,
Fetaque vulpes:

Rumpat et serpens iter institutum,
Si per obliquum similis sagittae
Terruit mannos.—Ego cui timebo,
Providus auspex,

Antequam stantes repetat paludes
Imbrium divina avis imminentum,
Oscinem corvum prece suscitabo
Solis ab ortu.

VARIOUS READINGS.

cus, the reading commonly adopted. Cuningam gives on conjecture *vectis*, for the common reading *vectes*, and *harpas* for *arcus*. The objection to *arcus* is, that "bows" are by no means fit instruments for "breaking open doors." Döring thinks that the poet alludes to the arrows which angry lovers might discharge against the closed doors of their mistresses: an interpretation far from satisfactory. Others, and particularly Dacier, suppose that the "bows" would be needed against the "lenones" who might be defending the gates; but this seems hardly consistent with "*oppositis foribus* minaces." Amid this diversity of interpretation, we have attempted to cut the knot by adopting the reading of Cuningam, *harpas*.

10. The common editions have *Memphim*; but Bentley, on the authority of MSS., and the usage of Horace himself in Lyric verse, restores *Memphin*.

ODE 27.

2. Cuningam reads *Ducit, aut*, in which he is followed by Sanadon.

3. The MSS. vary between *Lanuvino* and *Lanivino*. Some have also *Lanvino* and *Lanubino*. Fea, after a comparison of ancient inscriptions, decides in favour of the form which we have adopted.

5. Bentley and Cuningam read *Rumpit*. The first of these critics insists that *Rumpat* cannot be the true reading, since it would be a favour and benefit, not an evil, if the wicked were to be prevented from pursuing any inauspicious route by the force of evil omens. "Bene erit impiis, si rumpant iter infauste susceptum: si domum redeant, ubi contra auspicia se exire intellexerint." He proposes, therefore, to read *Rumpit* in the sense of *Rumpere solet*, and to make the clause from *Rumpit* to *mannos* parenthetical and general. Bentley, however, appears to us to have indulged here in something of hypercriticism. The poet merely wishes to express the following idea: "Let the wicked alone have evil omens to fill them with alarm. Let those omens either accompany them on their way, and, by presenting themselves every moment, fill their bosoms with constant and increasing alarm, or, assuming some still more terrific aspect, let them cause the intended journey to be completely given up." This interruption of their plans, especially if ambition, the love of gain, or some other motive of a similar nature, be the governing principle, would rather, we conceive, come to them as a hardship than a benefit.

7. The common reading is *Ego quid*, with a mark of interrogation after *auspex*. Some editions too have *Ego cur*: but *Ego cui* is decidedly superior, and is sanctioned by Stephens, Torrentius, Rutgersius, Heinsius, Burmann, Bentley, and others.

Sis licet felix, ubicunque mavis,
At memor nostri, Galatea, vivas:
Teque nec laevus vetet ire picus,
Nec vaga cornix.

Sed vides, quanto trepidet tumultu
Pronus Orion. Ego, quid sit ater
Adriae, novi, sinus, et quid albus
Peccet Iapyx.

Hostium uxores puerique caecos
Sentiant motus orientis Austri, et
Aequoris nigri fremitum, et trementes
Verbere ripas.

Sic et Europe niveum doloso
Credidit tauro latus; at scatentem
Belluis pontum mediasque fraudes
Palluit audax.

Nuper in pratis studiosa florum, et
Debitae Nymphis opifex coronae,
Nocte sublustri nihil astra praeter
Vidit et undas.

Quae simul centum tetigit potentem
Oppidis Creten, "Pater! O relictum
Filiae nomen! pietasque," dixit,
"Victa furore!

VARIOUS READINGS.

13. From *navis*, a vicious reading of one of Stephens's MSS., Rutgersius conjectures *nabis:* an emendation so very ingenious, especially when compared with the idea of an intended voyage, as to leave strong doubts whether it be not the true reading.

14. Cuningam and Sanadon read *at memor* in place of the common reading *et memor*. We have adopted their lection.

15. Lambinus, on the authority of a single MS., has *vetat*, in which he is followed by Bentley and Cuningam, the latter of whom reads *Namque* for *Teque*. Neither emendation is necessary.

18. The common arrangement is to place a mark of interrogation after *Orion;* but the full period accords better with the deep and anxious feelings of the monitor.

22. Muretus conjectures *Hoedi* in place of *Austri*, on the authority of Ode 3. 1. 28. but the wind *Auster* is the "companion of Orion. "(Ode 1. 28. 21.)

23. Bentley conjectures *gementes*, but *trementes* is far more poetical.

26. The common reading is *et scatentem*. We have adopted *at scatentem* with Bentley.

34. In this and the following lines, down to *unde*, great variety of punctuation exists. That which we exhibit in the text appears to us the most spirited. Bentley reads *Pater O relictum filiae nomen*, and the rest as we have given it. Döring's punctuation is *Pater O, relictum filiae nomen*, and the remainder like Bentley's, agreeing with ours. Kidd adopts the pointing suggested by Best (p. 126), *Pater! O relictum filiae nomen! Pietas-*

Unde? quo veni? Levis una mors est
Virginum culpae. Vigilansne ploro
Turpe commissum? an vitio carentem
Ludit imago

Vana, quam e porta fugiens eburna
Somnium ducit? Meliusne fluctus
Ire per longos fuit, an recentes
Carpere flores?

Si quis infamem mihi nunc juvencum
Dedat iratae, lacerare ferro et
Frangere enitar modo multum amati
Cornua monstri!

Impudens liqui patrios Penates:
Impudens Orcum moror! O deorum
Si quis haec audis, utinam inter errem
Nuda leones!

Antequam turpis macies decentes
Occupet malas, teneraeque succus
Defluat praedae, speciosa quaero
Pascere tigres.

VARIOUS READINGS.

que! dixit: Victa furore: making *Victa furore* begin a new sentence, and refer, not to *Pietas*, but to what follows. A very strong objection arises to this last-mentioned system of punctuation. It is harsh and awkward to open a new sentence with an Adonic verse, of which the first and natural use is to close the metre with an agreeable rest. In all the odes of Horace, if we follow the readings of the best MSS., there is only one which *seems* to yield any pretence for a deviation from this rule, (Ode 4. 11. 1...6.) Catullus, though very irregular, if compared with the models left by his successor Horace, never offends against it. (*vid.* Class. Journ. vol. 18. p. 378.)

38. Markland conjectures *Virginis* in place of the common reading *Virginum*. The frequent recurrence of the *s*, however, from *Levis* to *Virginis*, militates against the emendation.

39. Mancinelli reads *vitio* in opposition to the MSS., but more in accordance with pure Latinity than the common reading *vitiis*. His conjecture is adopted by Bentley, Cuningam, Sanadon, and others.

41. Sanadon reads *quam* for *quae*; making *Somnium* the nominative. "Il ne paroit pas naturel que l'image amène le songe, c'est plutôt le songe qui doit amener l'image." The same critic imagines *quae* to be corrected from *quam e*, which was placed by the Grammarians, according to him, as a marginal gloss. We differ from him in this respect, and are persuaded that *quam e* is the true reading. *vid.* Harii Opera. vol. 2. p. 493.

46. Some omit *et* as weakening the energy of the passage.

48. The best MSS. give *monstri*. Others of inferior note have *tauri*. Eleven of Valart's have the former reading. Sanadon well remarks, "Je ne sais par quel goût *tauri*, qui n'est que la glose de *monstri*, a prevalu dans les editions depuis celle de Locher. L'expression est languissante en comparaison de *monstri* qui est énergique et passionée. Le poète a déja dit *juvencum* trois vers auparavant, et *taurus* reviendra au vers soixante douzième."

Vilis Europe, pater urguet absens,
Quid mori cessas? Potes hac ab orno
Pendulum zona bene te secuta
Laedere collum.

Sive te rupes et acuta leto
Saxa delectant, age, te procellae
Crede veloci: nisi herile mavis
Carpere pensum,

(Regius sanguis!) dominaeque tradi
Barbarae pellex." Aderat querenti
Perfidum ridens Venus, et remisso
Filius arcu.

Mox, ubi lusit satis, "Abstineto,"
Dixit, "irarum calidaeque rixae,
Quum tibi invisus laceranda reddet
Cornua taurus.

Uxor invicti Jovis esse nescis:
Mitte singultus; bene ferre magnam
Disce fortunam: tua sectus orbis
Nomina ducet."

VARIOUS READINGS.

59. Heinsius (*ad. Ovid. Fast.* 4. 371.) maintains, after Muretus, that the true reading here is *secuta e—lidere collum*. This lection is found in some of Lambinus's MSS., and is followed also by Bentley, Cuningam, and Sanadon. But *Laedere* is the general reading of the MSS., and, besides the use of the simple verb for the compound, is of constant occurrence in poetry. Lucretius furnishes an example to the point: (5.1000) "*nec turbida ponti Aequora* laedebant *naves ad saxa*."

65. We have rendered the expression *Regius sanguis* more forcible, by enclosing it within a parenthesis and placing a mark of exclamation after it. The common editions merely put a comma after these words.

71. Markland conjectures *Jam tibi*. Bentley, however, before him had suggested *Jam tibi injussus*. The emendation is unnecessary. *vid.* Explanatory notes.

73. Stephens, Torrentius, Cruquius, Bentley, Cuningam, and others place a mark of interrogation after *nescis*. But this would express surprise, on the part of Venus, at Europa's being ignorant of what she could not possibly have learned. For how could the latter even for a moment have imagined the high destiny which awaited her, or what had occurred to induce her to believe that she was the wife of Jove? The colon is certainly preferable, especially as it conveys a delicate irony.

Carmen XXVIII.

AD LYDEN.

Festo quid potius die
  Neptuni faciam? Prome reconditum,
Lyde strenua, Caecubum,
  Munitaeque adhibe vim sapientiae.
Inclinare meridiem
  Sentis: ae, veluti stet volucris dies,
Parcis deripere horreo
  Cessantem Bibuli Consulis amphoram?
Nos cantabimus invicem
  Neptunum, et virides Nereïdum choros:
Tu curva recines lyra
  Latonam, et celeris spicula Cynthiae:
Summo carmine, quae Gnidon
  Fulgentesque tenet Cycladas, et Paphon
Junctis visit oloribus:
  Dicetur merita Nox quoque naenia.

Carmen XXIX.

AD MAECENATEM.

Tyrrhena regum progenies, tibi
Non ante verso lene merum cado,
  Cum flore, Maecenas, rosarum, et
    Pressa tuis balanus capillis

VARIOUS READINGS.

Ode 27.

2. Bentley maintains that Lyde was the mistress, not the slave, of Horace; and that, as the entertainment was to take place not at the poet's residence but her own, *faciam* must be altered to *facias*. And he observes, "omnino ineptum est, quod omnes hic editiones exhibent, *Quid faciam*: quasi ipse ex suo penu Caecubum praeberet." This reasoning is far from satisfactory. Zeune observes in reply: "Sed et ita *faciam* suum obtinet locum: *hodie nil melius facere possum quam bibere. Ergo*, &c." We are inclined, however, to adopt the opinion that the entertainment took place at the poet's own abode, and that Lyde was the superintendent of his household.

7. The Venice edition and that of Gliareanus read *deripere*.

8. The common text has a mark of exclamation after *amphoram*. We have substituted the interrogation as much more spirited.

10. The common reading is *comas*, for which we have given *choros* on the authority of one of Jani's MSS.

13. The more usual, though not the more correct, form is *Cnidon*. *vid.* Ode 1. 30. 1. Various Readings.

Ode 29.

2. Brodaeus has *versum*.

Jam dudum apud me est. Eripe te morae : 5
Ut semper-udum Tibur, et Aesulae
Declive contempleris arvum, et
Telegoni juga parricidae.

VARIOUS READINGS.

6. The common text has *Neu semper udum*, for which some read *Ne semper udum*. We have adopted the very elegant and spirited emendation of N. Hardinge, Esq. "In the opening part of this Ode," observes Mr. G. Hardinge, the son of Mr. H. "is a passage, which, in every conceivable view of it, as it now stands, is so very absurd as to make it impossible that it was written as we find it. Having told his patron, that wine in the cask, a wreath of roses, and liquid perfumes, have been made ready for him some time, he adds: *Eripe te morae!* then come these lines:

Neu (or *Ne*) semper udum *Tibur* et *Aesulae*
Declive *contempleris* arvum, et
Telegoni juga parricidae.

The sense will therefore be this: 'your wine, the rose and the perfumes, wait for you; make haste, that you may not always contemplate the streams of *Tibur*, the sloping field of *Aesula*, or the hills of *Telegonus*.' Or, if *Neu* is preferred, 'make haste, nor always contemplate,' &c. the scenery above described. The first and the most obvious remark upon this passage was yet never made before it was pointed out by my father. *Make haste!* that you may not always contemplate *the very scene to which you are invited!!* whereas the natural turn of the challenge would be to hasten him away from Rome, that he might contemplate these new objects, which are to give him the enjoyment of the change and of the contrast. It is, however, explained, and is reconciled, as they would have us believe, by the interpreters thus: 'Maecenas lived upon the Esquilian hill. From that hill, and especially from his tower upon it, he could *see at a distance*, and could therefore *contemplate*, these three places.' There are some who suppose, that in the line '*molem propinquam nubibus*,' Horace adverts to the height of this tower, as having the command of so extensive a scene. We are told by Suetonius, that Nero, from that same tower, saw Rome in flames. There are some who represent that ruins either of the villa or the tower appear at this day; and that, when the building was up, it would command in its prospect the cities or villages here named. Indeed, Strabo represents 'that Rome' in general (that is upon *all* its hills) 'commanded the Tivoli scene." The distance, however, is twelve miles at least, and some call it sixteen. I will assume it at the distance of twelve miles, and as being commanded by Maecenas from his house or from his tower if you will. I will then ask if a more puerile absurdity was ever committed, than to say, 'Come to *me*, and come to the beauties of the scene around me; to their stream, and their shade, that *you may not always contemplate them at Rome!!!*' One should rather suppose that he would have said, '*Come to me, that you may not always contemplate the wealth and smoke of Rome*,' which *are* the objects of contemplation more *at hand* than *Tivoli*, at the distance of twelve miles. It happens too, that it is just what he does *actually* say in the following stanza, but in different words; for there, just after having exhorted him *to desert fastidious plenty* and *palaces of lofty height*, he says

'Omitte mirari beatae
Fumum, et opes, strepitumque Romae.'

would such a man as Horace, or would any man of common sense, desire his patron to contemplate no more a distant scene to which he invites him; and would he in the same breath deprecate his contemplation of the city which he inhabits? But is it forgot that Maecenas had *something else to do* than to be a kind of star-gazer at the environs of Horace's villa twelve or sixteen miles off? Is he not first magistrate of Rome, and politically intent upon her safety against invasion? Is he not surrounded with '*fastidious plenty*,' with *smoke*, and with *noise*? Are these proper channels for the *contemplation of Tivoli* at the distance of twelve miles? I have thus far assumed the verbal and literal construction of the word as applicable to a *distant view* of Tivoli, inasmuch as it has been so represented by the interpreters; and I have used the general term '*contemplate*;' but which must have the peculiar sense of a *distant view* before it can answer their purpose. It will then be interpreted thus, 'Come to me that you may *enjoy Tivoli* at your elbow, instead of seeing it from Rome, twelve miles off!' It happens, however, most inauspiciously, that *contemplor* means the direct reverse in all the best authorities for it, and peculiarly in Horace himself." Mr. H. then proceeds to cite the following: *Terence. Phorm.* 1. 4. 33. *Cic. pro Deiot.* 40. *Id. De Off.* 2. 153. *Id. De Nat. Deor.* 2. 2. *Id. pro Flacc.* 26. *Id. pro Planc.* 2. "In every one of these passages," resumes Mr. H. "the word *contemplor* imports *close inspection* of the subject. But it happens also that we have in Tully a similar use of the participle *contemplans*, applied by him to a villa as the subject. It is in the *De Senect.* 55. 'Cujus quidem ego villam *contemplans* (abest *enim non longe a me*) admirari satis non possum, &c.' In this passage it is emphatically distinguished from a distant view. But how did Horace himself understand the word? He shall tell us. He has twice made use of it, in Serm. 1. 2. 90. and 1. 1. 66. In both these passages it means *close inspection of a subject at hand*. Another circumstance adds a peculiar feature of ridicule to the dissuasive admonition; 'Make haste,' says the poet, "that you may not always take a distant view of the *wet Tibur*.' How does the view twelve miles off, address itself to the *eas-*

Fastidiosam desere copiam et
Molem propinquam nubibus arduis:
Omitte mirari beatae
Fumum et opes strepitumque Romae.

Plerumque gratae divitibus vices,
Mundaeque parvo sub lare pauperum
Coenae, sine aulaeis et ostro,
Sollicitam explicuere frontem.

Jam clarus occultum Andromedae pater
Ostendit ignem: jam Procyon furit
Et stella vesani Leonis,
Sole dies referente siccos.

Jam pastor umbras cum grege languido
Rivumque fessus quaerit, et horridi
Dumeta Silvani: caretque
Ripa vagis taciturna ventis.

Tu civitatem quis deceat status
Curas, et Urbi sollicitus times,
Quid Seres et regnata Cyro
Bactra parent Tanaisque discors.

VARIOUS READINGS.

cades of Tivoli? One of my friends rather hastily conjectured that *udum Tibur* was *a marsh*, and was meant by Horace to be condemned as a disagreeable object. Against this critique two *little* objections occurred; one, that a marsh twelve miles off is a very innocent object of *sight;* and the second, that *udum* is nothing like a marsh, but, as applicable to Tibur, or Tivoli, means refreshed with streams. I have observed that some of the readings have it *ne*, and that others give us the word *neu*. Those who prefer the second, reason well upon the absurdity of the first, which makes *eripe te moræ* an advice to operate against the *continued residence at Rome;* whereas the residence would be equally discontinued, whether by an accelerated change of scene, or by that of a remoter period. But the word *neu* is inadmissible; for it is never used in the sense of *nor*, unless where the negative divides the sentence, and where also the former branch of it is governed by a verb in the subjunctive mood. It is clear too, that the poet means to recommend the features of the scene to which he invites Maecenas, and of course does not mean to depreciate them by advising his patron to desert them or discontinue his contemplation of them. The ridicule of the word *semper* cannot be overlooked; it supposes Maecenas to have an eye intently and incessantly fixed on Tibur and its neighbourhood." ("Poems, &c by N. Hardinge, Esq. Fellow of King's College, Cambridge. Collected and Revised by G. Hardinge." London, 1818. p. 225. seqq.) This excellent piece of criticism is said to have been adopted by Bentley, though not recorded. It received the commendations also of Markland (*Explicat. V. A. A.* 258—267.) Parr, (*Memoirs of the Revd. Sneyd Davies*, D.D. by G. Hardinge. p. 248. note.) and Taylor (*Elements of the Civil Law*, p. 37.)

17. All the best MSS., and the early editions give *Andromedae*. Muretus first altered this to *Andromedes*, in which he has been followed by some subsequent editors.

22. The best MSS. have *Horridi*. Some few give *Horrida*.

23. One MS. reads *caret qua*.

26. Sanadon reads *Orbis*, and Cuningam *Urbis;* but *Urbi* is decidedly preferable.

28. Bentley conjectures *dissors* in place of *discors*, on the ground that *discors* is an improper epithet to be here applied to the Tanais; but *vid.* Explanatory notes. He explains *dissors* as follows: "quia neque ad Europam, nec ad Asiam pertineat, inter utramque medius, et quasi extra sortem positus."

Prudens futuri temporis exitum
Caliginosa nocte premit deus,
  Ridetque, si mortalis ultra
    Fas trepidat. Quod adest memento

Componere aequus: cetera fluminis
Ritu feruntur, nunc medio alveo
  Cum pace delabentis Etruscum
    In mare, nunc lapides adesos,

Stirpesque raptas, et pecus et domos
Volventis una, non sine montium
  Clamore vicinaeque silvae,
    Quum fera diluvies quietos

Irritat amnes. Ille potens sui
Laetusque deget, cui licet in diem
  Dixisse, "Vixi: cras vel atra
    Nube polum Pater occupato

Vel sole puro: non tamen irritum,
Quodcunque retro est, efficiet: neque
  Diffinget infectumque reddet,
    Quod fugiens semel hora vexit."

Fortuna saevo laeta negotio, et
Ludum insolentem ludere pertinax,
  Transmutat incertos honores,
    Nunc mihi, nunc alii benigna.

Laudo manentem: si celeres quatit
Pennas, resigno quae dedit, et mea
  Virtute me involvo, probamque
    Pauperiem sine dote quaero.

VARIOUS READINGS.

42. The Milan edition of 1477 has *decet* for *licet*. Canter gives *degit* from some old MSS., according to Bersmann. This last reading is found also in two of Vanderbourg's.

50. Some of Jani's MSS. read *pervicax*.

Non est meum, si mugiat Africis
Malus procellis, ad miseras preces
Decurrere ; et votis pacisci,
Ne Cypriae Tyriaeve merces
Addant avaro divitias mari.
Tum me, biremis praesidio scaphae
Tutum, per Aegaeos tumultus
Aura feret geminusque Pollux.

Carmen XXX.

Exegi monumentum aere perennius,
Regalique situ pyramidum altius ;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series et fuga temporum.
Non omnis moriar ! multaque pars mei
Vitabit Libitinam. Usque ego postera
Crescam laude recens, dum Capitolium
Scandet cum tacita Virgine pontifex.
Dicar, qua violens obstrepit Aufidus,
Et qua pauper aquae Daunus agrestium
Regnavit populorum, ex humili potens,
Princeps Aeolium carmen ad Italos
Deduxisse modos. Sume superbiam
Quaesitam meritis, et mihi Delphica
Lauro cinge volens, Melpomene, comam.

VARIOUS READINGS.

60. Markland conjectures *Tyriaeve*, as we have given it, for the common reading *Tyriaeque*.

62. Locher and Bentley read *Tum*, on the authority of MSS., in place of the common reading *Tunc*, Sanadon prefers *Dum*.

64. Bentley reads *ferat*, on the authority of MSS. This is also found in the Göttingen MS.

Ode 30.

12. The best MSS. have *Regnavit*. It is recognized by the old commentators, and also by Servius. Among more recent editors, Bentley, Cuningam, Sanadon, Gesner, Fea, Döring, and almost all others have adopted it. The Hellenism of this construction, however, seems to have been misunderstood by some of the grammarians, who accordingly changed *Regnavit* into *Regnator*; which latter reading has been followed in some inferior editions.

Q. HORATII FLACCI

C A R M I N U M

LIBER QUARTUS.

Carmen I.

AD VENEREM.

Intermissa, Venus, diu
  Rursus bella moves. Parce, precor, precor!
Non sum, qualis eram bonae
  Sub regno Cinarae. Desine, dulcium
Mater saeva Cupidinum,
  Circa lustra decem flectere mollibus
Jam durum imperiis. Abi,
  Quo blandae juvenum te revocant preces.
Tempestivius in domum
  Paulli, purpureis ales oloribus,
Comissabere Maximi,
  Si torrere jecur quaeris idoneum.
Namque et nobilis, et decens,
  Et pro sollicitis non tacitus reis,
Et centum puer artium,
  Late signa feret militiae tuae:

VARIOUS READINGS.

Ode 8.

2. The common editions have a mark of interrogation after *moves*. But a period suits better, as it is rather a complaint or exclamation on the part of the poet.

4. The MSS. vary as to the form of this proper name. It is Κινάρα in Greek, and consequently *Cinara* in Latin.

9. Many MSS. and early editions have *in domo*, which is certainly more in accordance with the general idiom of the Latin tongue. The best editions, however, give *in domum*, examples of which construction are found in the Greek. Thus in Theocritus (Id. 3. 1.), Κωμάσδω ποτὶ τὰν Ἀμαρυλλίδα. Cuningam has *Tempestivior*.

11. The common editions have *comessabere*, as if the verb were derived from *comesse*. The true orthography is *comissabere*, and the root is the Greek κωμάζω (κωμάδσω, κωμάσσω), or perhaps a verb κωμίζω may have existed, of the same sense as κωμάζω.

Et quandoque potentior
  Largis muneribus riserit aemuli,
Albanos prope te lacus
  Ponet marmoream, sub trabe citreâ.
Illic plurima naribus
  Duces thura, lyraeque et Berecyntiae
Delectabere tibiae
  Mixtis carminibus, non sine fistula.
Illic bis pueri die
  Numen cum teneris virginibus tuum
Laudantes, pede candido
  In morem Salium ter quatient humum.
Me nec femina, nec puer
  Jam, nec spes animi credula mutui,
Nec certare juvat mero,
  Nec vincire novis tempora floribus. —
Sed cur, heu, Ligurine, cur
  Manat rara meas lacrima per genas ?
Cur facunda parum decoro
  Inter verba cadit lingua silentio ?
Nocturnis ego somniis
  Jam captum teneo, jam volucrem sequor
Te per gramina Martii
  Campi, te per aquas, dure, volubiles.

Carmen II.

AD IULUM ANTONIUM.

Pindarum quisquis studet aemulari,
Iule, ceratis ope Daedalea
Nititur pennis, vitreo daturus
  Nomina ponto.

VARIOUS READINGS.

18. Torrentius, on the authority of a few MSS., reads *largi*; in which he is followed by Bentley and Cuningam. The best editions, however, have *largis*, and all the early ones of any note. Only two of Valart's MSS. have the former reading.

20. In place of *citrea* many MSS. and editions have *Cypria*, which Gesner adopts, on the ground that the citron wood was too rare and expensive a material to be employed for such works. But *vid.* Explanatory notes.

22. The true reading is *Berecyntiae*. The name of the mountain is *Berecyntus* in Latin, from the Greek Βερέκυντος. Some read *lyra* and *tibia* for *lyrae* and *tibiae*, but without the least necessity.

37. The MSS. and editions vary. Some have *Nocturnis te ego somniis*, others *Nocturnis te somniis*, and others again *Nocturnis ego te somniis*. But the reading which we have given is found in the best MSS., and adopted by Bentley, Cuningam, Mitscherlich, Fea, and Döring.

Ode 2.

1. The common editions have *aemulari I*—so

Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet immensusque ruit profundo
Pindarus ore;

Laurea donandus Apollinari,
Seu per audaces nova dithyrambos
Verba devolvit, numerisque fertur
Lege solutis:

Seu deos, regesve canit, deorum
Sanguinem, per quos cecidere justo
Marte Centauri, cecidit tremendae
Flamma Chimaerae:

Sive, quos Elea domum reducit
Palma coelestes, pugilemve equumve
Dicit, et centum potiore signis
Munere donat:

Flebili sponsae juvenemve raptum
Plorat, et vires animumque moresque
Aureos educit in astra, nigroque
Invidet Orco.

Multa Dircaeum levat aura cycnum,
Tendit, Antoni, quoties in altos
Nubium tractus: ego, apis Matinae
More modoque,

VARIOUS READINGS.

that the next line will commence with —*ule*. There is no authority whatever for such a division of a simple word at the end of the first verse of a Sapphic stanza. (*vid.* Remarks on the Sapphic metre, p. lvi. of this volume, *in notis.*) The second line must contain the entire proper name *Iule*, which is to be pronounced as a dissyllable (*Yule*).

6. Two MSS. of Fabricius's have *totas*, which he attempts to defend. But *notas* is far more poetical. Some MSS. of no inferior note, have *Cum* for *Quem*.

7. Cuningam reads *Fervit*, which is also found in one of Cruquius's MSS.

13. The common reading is *regesque;* but *regesve* is more in accordance with the use of the disjunctive in lines 17, 18, and 21. Bentley suggests an additional reason in its favour: "Neque enim uno carminis genere et *Deos* et *Reges* sive Heroas cecinit Pindarus, sed illos in ὕμνοις et παιᾶσιν, hos in aliis."

14. The common reading is *justo*, with *Marte* at the commencement of the next line. We have adopted, in preference, the emendation of Markland.

25. The true orthography is *cycnum*, from the Greek κύκνος.

Grata carpentis thyma per laborem
Plurimum, circa nemus uvidique
Tiburis ripas operosa parvus
Carmina fingo.

Concines majore poëta plectro
Caesarem, quandoque trahet feroces
Per sacrum clivum, merita decorus
Fronde, Sygambros:

Quo nihil majus meliusve terris
Fata donavere bonique divi,
Nec dabunt, quamvis redeant in aurum
Tempora priscum.

Concines laetosque dies, et Urbis
Publicum ludum, super impetrato
Fortis Augusti reditu, forumque
Litibus orbum.

Tum meae (si quid loquor audiendum)
Vocis accedet bona pars: et, "O Sol
Pulcher, O laudande," canam, recepto
Caesare felix.

Tuque dum procedis, "Io triumphe!"
Non semel dicemus, "Io triumphe!"
Civitas omnis, dabimusque divis
Thura benignis.

VARIOUS READINGS.

31. Bentley conjectures *rivos*, in which he is followed by Sanadon. The objection urged against *ripas* is, that *ripa* is never used by itself, but always with reference to some stream or piece of water. The presence of *uvidi* would, of itself, be a sufficient answer to this remark, if it were a well-grounded one: but *vid.* Ode 3. 25. 13. Various Readings.

36. *Sygambros* is undoubtedly the best orthography. They are called by Ptolemy, Σύγαμβροι, and by Strabo, Σουγάμβροι. Tacitus styles them *Sugambri*. The common form is *Sycambri*.

45. Bentley has *loquor* in place of the commonly received reading *loquar*. His argument in favour of it is as follows: "*si quid loquor*; hoc est, si quid *loqui soleo* Romanorum auribus dignum: quippe jam diu tres Carminum libros emiserat, qui avidissime ab omnibus legebantur." We have adopted the emendation.

49. The true reading of this line has been a subject of much controversy. The greater number of MSS. have *Teque*, which Bothe adopts; placing a period after *Teque*, and having none after *felix* in the preceding line. Heinsius conjectures *Dumque dum procedit*. Bentley, after reviewing the several readings and interpretations which have been given, suggests *Isque dum procedit*. But the reading which we have adopted is undoubtedly preferable, notwithstanding the opposition of the great critic. *Tuque* refers directly to Antonius. Cuningam conjectures *Tumque*, *dum procedit*, which Sanadon adopts, with the exception of *procedit*, for which he has *procedet*.

Te decem tauri totidemque vaccae,
Me tener solvet vitulus, relicta
Matre, qui largis juvenescit herbis
In mea vota,

Fronte curvatos imitatus ignes
Tertium Lunae referentis ortum,
Qua notam duxit niveus videri,
Caetera fulvus.

CARMEN III.

AD MELPOMENEN.

Quem tu, Melpomene, semel
Nascentem placido lumine videris,
Illum non labor Isthmius
Clarabit pugilem, non equus impiger
Curru ducet Achaico
Victorem, neque res bellica Deliis
Ornatum foliis ducem,
Quod regum tumidas contuderit minas,
Ostendet Capitolio:
Sed quae Tibur aquae fertile praefluunt,
Et spissae nemorum comae,
Fingent Aeolio carmine nobilem.
Romae principis urbium
Dignatur suboles inter amabiles
Vatum ponere me choros:
Et jam dente minus mordeor invido.

VARIOUS READINGS.

58. Some MSS. have *orbem* for *ortum*.

ODE 3.

10. The commonly received reading is *praefluunt*; but many MSS. and early editions have *perfluunt*. If this latter verb be taken in the sense of *irrigant*, it will make no bad reading; and Fea introduces it into the text with this interpretation. The common reading, however, is a more simple and natural one. Some editions have *profluunt*. Valart makes *praefluunt* the reading of eighteen MSS.

16. Cuningam has *torqueor*, on the authority of a few MSS. Sanadon adopts this reading, and remarks: "Le poète veut dire non seulement que l'envie commençoit à se déchaîner moins contre lui, mais encore qu'il commençoit à se mettre au dessus de l'envie, et à ne plus redouter ses traits." The defence is an ingenious one; but still *mordeor* is more directly in unison with *dente*.

O, testudinis aureae
  Dulcem quae strepitum, Pieri, temperas:
O, mutis quoque piscibus
  Donatura cycni, si libeat, sonum!
Totum muneris hoc tui est,
  Quod monstror digito praetereuntium
Romanae fidicen lyrae:
  Quod spiro et placeo, (si placeo,) tuum est.

CARMEN IV.

DRUSI LAUDES.

Qualem ministrum fulminis alitem,
Cui rex deorum regnum in aves vagas
  Permisit, expertus fidelem
    Jupiter in Ganymede flavo,

Olim juventas et patrius vigor
Nido laborum propulit inscium:
  Vernique, jam nimbis remotis,
    Insolitos docuere nisus

VARIOUS READINGS.

ODE 4.

6. Some MSS. have *protulit*, which is less forcible than *propulit*.

7. J. Caesar Scaliger objects to the mention of *spring* in this passage, on the ground that the young eagle is not sufficiently strong, during any part of that season, to perform the several feats which the poet assigns to it. His criticism will be found answered in the Explanatory notes. Bentley, yielding to Scaliger's authority, and following the reading of some MSS. and early editions, gives *Vernisque jam nimbis remotis*, &c. This is adopted likewise in Burmann's edition, and also by Cuningam and Sanadon. Bentley's argument in favour of this reading is, that the Italian spring was marked by showers and stormy weather. But among the authorities which he cites in defence of this position, none will be found fully to the point. Eustace shows very conclusively, that the climate of Italy has undergone little variation in modern times; and, in his remarks on the Italian spring, he observes, "Rain is *not frequent* during the *spring* and summer months, yet occasional showers fall, abundant enough to refresh the air and to revive the face of nature." And again: "even the clouds and storms of winter are only transient and temporary interruptions of the general serenity that constitutes one of the principal advantages of this delightful climate." (Eustace's Tour, vol. 4. p. 142. Lond. ed.) We have adopted *Vernique*, the common reading, as conveying the best sense in connection with *venti*, and also as far more melodious than the disagreeable alliteration in "Vernisque jam nimbis remotis," although Sanadon pretends to consider this as no blemish. In favour of the common reading the following passage may be cited: "Ceteris hominibus, atque regionibus vi frigorum adstrictis, et oppressis, vos solos aurae lenes, *vernique flatus*, et deductis nubibus ad itinera vestra directi solis radii sequebantur." (*Claud. Mamertinus Paneg. Maxim.* 9.)

Venti paventem: mox in ovilia
Demisit hostem vividus impetus:
Nunc in reluctantes dracones
Egit amor dapis atque pugnae:

Qualemve laetis caprea pascuis
Intenta, fulvae matris ab ubere
Jam lacte depulsum leonem,
Dente novo peritura, vidit:

Videre Raetis bella sub Alpibus
Drusum gerentem Vindelici: [quibus
Mos unde deductus per omne
Tempus Amazonia securi

Dextras obarmet, quaerere distuli:
Nec scire fas est omnia:] sed diu
Lateque victrices catervae,
Consiliis juvenis revictae,

VARIOUS READINGS.

10. Some of the early editions have *invidus* in place of *vividus*.

14. Brodaeus reads *furvae*.

15. Kuster conjectures *Jam jamque*.

17. Almost all the MSS. and early editions have *Rhaeti*, and in the following line *Vindelici*, without any *et* preceding it. Vanderbourg makes *Rhaeti*, in this reading, the name of a leader of the nation, and the genitive singular. The scholiasts Acron and Porphyrion, on the contrary, regard it as the nominative plural, and unite *Rhaeti* in construction with *Vindelici*. The expression *Rhaeti Vindelici* will then be equivalent to "the Vindelician Rhaeti." This reading and mode of interpretation, Bentley very properly condemns. The Rhaeti and Vindelici are always kept distinct by the ancient geographers, and occupied, in fact, different sections of territory. A few MSS. have *Rhaeti*, with *et Vindelici*, which makes a much better reading. The best, however, is the one that we have adopted. It is found in a Rottendorf MS., and in one of Cuningam's, and is adopted by Bentley, Cuningam, Sanadon, Döring, and many others. As regards the orthography of the word, however, the true form is undoubtedly *Raetis*, and the name of the people *Raeti*: for the name is not of Greek origin, and therefore should have no aspirate after the initial *R. vid.* Niehbuhr's Rome, (Hare and Thirlwall's translation) vol. i. p. 91. *in notis*. And also Ode 2. 2. 20. Various Readings.

18. We have inclosed a part of this and the succeeding stanza within brackets, as utterly unworthy of the poet, and consequently labouring under a strong suspicion of being spurious. Sanadon rejects the whole from the text, making *et diu* (which he reads for *sed diu*) a continuation of the 18th line, after *Vindelici*. "Les manuscrits," observes the critic, "ont beau charger Horace de cette impertinente parentèse, Horace se defend contre tous les manuscrits." A critic in the Classical Journal (vol 27. p. 202.) observes in relation to this passage: "It is not possible that Horace could have admitted any thing so prosaic and so foreign into this ode, where he was putting forth all his strength. The verses in question seem to me to have been inserted by some wag, in order to throw ridicule on the uncommon length of the first sentence: and the word *obarmet* seems to have been coined in ridicule of the licence which Horace sometimes allows himself in the use of new or obsolete words: such as *Adurgens*, (Ode 1. 37. 17.) *diluvies* for *diluvium* (3. 29. 40, and 4. 14. 28.) *aeternet*, (*ibid.* 15.) *inimicat* (4. 15. 20.) If *indecorant*, which many MSS. give, and some editors adopt for *dedecorant* v. 32. of this ode, be Horace's word, this we may suppose to be more immediately aimed at. *Obarmet* is an unknown compound, formed for no end (unless for ridicule), as it adds nothing to the force of the expression." Mr. Liston, the writer of the remarks just quoted, appears to us to have gone rather too far in his remarks on *obarmet*, as this verb is also used by Apuleius, *Metam.* 9. *init.* and Ausonius, *Epigr.* 25. 1. Besides, the preposition *ob* may very well have its usual meaning of *against*, and *obarmare* signify, "to arm against the foe." In every other respect we consider Mr. Liston's criticism highly ingenious and probable.

24. For *revictae* some MSS. have *repressae*, which Bentley, Sanadon, and others adopt. The objection to *revictae* is, that it is a term of law, never used in war. Lucretius, however, uses it in a verse perfectly analogous. (5. 410.) Some read *revinctae*.

Sensere, quid mens rite, quid indoles,
Nutrita faustis sub penetralibus,
  Posset, quid Augusti paternus
    In pueros animus Nerones.

Fortes creantur fortibus: et bonis
Est in juvencis, est in equis patrum
  Virtus: neque imbellem feroces
    Progenerant aquilae columbam.

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant:
  Utcunque defecere mores,
    Indecorant bene nata culpae.

Quid debeas, o Roma, Neronibus,
Testis Metaurum flumen, et Hasdrubal
  Devictus, et pulcher fugatis
    Ille dies Latio tenebris,

Qui primus alma risit adorea,
Dirus per urbes Afer ut Italas,
  Ceu flamma per taedas, vel Eurus
    Per Siculas equitavit undas.

Post hoc secundis usque laboribus
Romana pubes crevit, et impio
  Vastata Poenorum tumultu
    Fana deos habuere rectos:

Dixitque tandem perfidus Hannibal:
"Cervi, luporum praeda rapacium,
  Sectamur ultro, quos opimus
    Fallere et effugere est triumphus.

VARIOUS READINGS.

29. The true punctuation of this passage has been much contested. The one most commonly adopted has a colon after *bonis*: but *fortibus et bonis* makes an awkward pleonasm, since *bonus* is used by the best writers, both in prose as well as in poetry, with the same force as *validus, strenuus, praestans* or *fortis*. Wakefield's punctuation, on the contrary, is very ingenious, and we give it a decided preference over the common reading. It is exhibited in our text.

36. *Indecorant* is found in some MSS., and in the ancient scholiasts. The common reading is *dedecorant*. Bentley praises *indecorant*, and Cuningam receives it into the text.

42. Glareanus reads *it Italas*.

43. Cuningam gives, on conjecture, *ut Eurus*. Some MSS. and editions have *et Eurus*.

48. Brodaeus reads *tectos*: which is a conjecture of Marsilius's, and refers to the rebuilding of the temples which had been destroyed by the Carthaginians.

52. Cuningam rejects *est*.

Gens, quae cremato fortis ab Ilio
Jactata Tuscis aequoribus sacra,
Natosque maturosque patres
Pertulit Ausonias ad urbes,

Duris ut ilex tonsa bipennibus
Nigrae feraci frondis in Algido,
Per damna, per caedes, ab ipso
Ducit opes animumque ferro.

Non Hydra secto corpore firmior
Vinci dolentem crevit in Herculem:
Monstrumve submisere Colchi
Majus, Echioniaeve Thebae.

Merses profundo, pulchrior evenit:
Luctere, multa proruet integrum
Cum laude victorem, geretque
Proelia conjugibus loquenda.

Carthagini jam non ego nuntios
Mittam superbos: occidit, occidit
Spes omnis et fortuna nostri
Nominis, Hasdrubale interemto.

Nil Claudiae non perficient manus:
Quas et benigno numine Jupiter
Defendit, et curae sagaces
Expediunt per acuta belli.

CARMEN V.

AD AUGUSTUM.

Divis orte bonis, optime Romulae
Custos gentis, abes jam nimium diu:
Maturum reditum pollicitus Patrum
Sancto consilio, redi.

VARIOUS READINGS.

60. One of Valart's MSS. has *animosque*. It is found also in two of Bentley's.

65. Many MSS. have *Mersus*, and also some of the early editions. Seventeen of Valart's MSS. have this reading. Two others read *exiit* for *evenit*.

66. One or two MSS. have *prorsit*, and in the following line *geritque*.

73. A few MSS., and among them a very ancient one of Cruquius's, have *perficiunt*. Some of Torrentius's have *efficient*.

76. The Venice edition and that of Glareanus have *bella* for *belli*.

Ille non, inclusus equo Minervae
Sacra mentito, male feriatos
Troas et laetam Priami choreis
Falleret aulam;

Sed palam captis gravis, heu nefas! heu!
Nescios fari pueros Achivis
Ureret flammis, etiam latentem
Matris in alvo:

Ni, tuis flexus Venerisque gratae
Vocibus, divûm pater adnuisset
Rebus Aeneae potiore ductos
Alite muros.

Doctor Argivae fidicen Thaliae,
Phoebe, qui Xantho lavis amne crines,
Dauniae defende decus Camenae,
Levis Agyieu.

Spiritum Phoebus mihi, Phoebus artem
Carminis, nomenque dedit poëtae.
Virginum primae, puerique claris
Patribus orti,

Deliae tutela deae, fugaces
Lyncas et cervos cohibentis arcu,
Lesbium servate pedem, meique
Pollicis ictum,

Rite Latonae puerum canentes,
Rite crescentem face Noctilucam,
Prosperam frugum, celeremque pronos
Volvere menses.

VARIOUS READINGS.

13. Some editions very erroneously punctuate as follows: *Ille, non inclusus equo*

19. Some MSS. give *latentes* which is found also in a few of the early editions, but seventeen MSS. of Valart's have *latentem*, the reading commonly adopted.

21. A very ancient MS. of Cruquius's has *flexus* in place of the common reading *victus*. Bentley adopts the former, and we have also admitted it into the text.

25. Cuningam reads *Doctor Argeae*, but the common editions give *Doctor argutae*. Some MSS. have *Ductor* and a few *Argivae*. The reading which we have adopted appears to afford the best sense. *Ductor* would have, moreover, an aukward sound immediately after *ductos* in the 23d line, while *Argivae* seems preferable to *argutae* on account of its being put in direct opposition to *Daunia* (i. e. Latina) *Camena*.

28. *Agyieu* is the true orthography, from the Greek form Ἀγυιεύς. Some MSS. and early editions have *Agilleu* and *Agylleu*.

38. Some MSS. give *noctiluca* and *prospera*.

Nupta jam dices: Ego dîs amicum,
Saeculo festas referente luces,
Reddidi carmen, docilis modorum
Vatis Horatî.

Carmen VII.

AD TORQUATUM.

Diffugere nives; redeunt jam gramina campis,
Arboribusque comae:
Mutat terra vices: et decrescentia ripas
Flumina praetereunt:
Gratia cum Nymphis geminisque sororibus audet
Ducere nuda choros.
Immortalia ne speres, monet Annus et almum
Quae rapit Hora diem.
Frigora mitescunt Zephyris: Ver proterit Aestas,
Interitura, simul
Pomifer Auctumnus fruges effuderit: et mox
Bruma recurrit iners.
Damna tamen celeres reparant coelestia lunae:
Nos, ubi decidimus,
Quo pius Aeneas, quo dives Tullus et Ancus,
Pulvis et umbra sumus.
Quis scit, an adjiciant hodiernae crastina summae
Tempora dî superi?
Cuncta manus avidas fugient haeredis, amico
Quae dederis animo.
Quum semel occideris, et de te splendida Minos
Fecerit arbitria:
Non, Torquate, genus, non te facundia, non te
Restituet pietas.

VARIOUS READINGS.

Ode 7.

12. Some of Lambinus's MSS. have *recurret*.
15. Bentley reads, *Quo pater Æneas, quo Tullus, dives et Ancus*, but he suspects the true reading to have been originally *pauper et Ancus*. Cuninngam reads *Tullus dives, et Ancus, vid.* Explanatory notes. Some MSS. give *pater* in place of *pius*.
17. Many MSS. have *vitae* for *summae*.
19. Bentley conjectures *avidi*, of which Cuningam approves, although he assigns it also to Ascensius.

Infernis neque enim tenebris Diana pudicum
Liberat Hippolytum:
Nec Lethaea valet Theseus abrumpere caro
Vincula Pirithoo.

Carmen VIII.

AD CENSORINUM.

Donarem pateras grataque commodus,
Censorine, meis aera sodalibus;
Donarem tripodas, praemia fortium
Graiorum: neque tu pessima munerum
Ferres, divite me scilicet artium,
Quas aut Parrhasius protulit, aut Scopas,
Hic saxo, liquidis ille coloribus
Sollers nunc hominem ponere, nunc deum.
Sed non haec mihi vis: nec tibi talium
Res est aut animus deliciarum egens.
Gaudes carminibus; carmina possumus
Donare, et pretium dicere muneri.
Non incisa notis marmora publicis,
Per quae spiritus et vita redit bonis
Post mortem ducibus; non celeres fugae,
Rejectaeque retrorsum Hannibalis minae,
[Non stipendia Carthaginis impiae,]
Ejus, qui domita nomen ab Africa
Lucratus rediit, clarius indicant
Laudes, quam Calabrae Pierides: neque,

VARIOUS READINGS.

Ode 8.

1. Some of Lambinus's MSS. all those of Torrentius, and a few others give *commodis*.
4. The Milan edition of 1477 has *munera*.
8. Four of Valart's MSS. give *pingere* in place of *ponere*.
9. Some few editions have *non* for *nec*.
12. Torrentius, Bentley, Jani, Zeune, and Wakefield, are in favour of *muneri* as we have given it. Some MSS., however, have *muneris*, which is adopted in the Milan edition of 1476, in that of Venice 1492, and also by Ascensius, Bond, Heinsius, Fea, and Bothe. *vid.* Explanatory notes.
17. The common reading is *Non incendia Carthaginis impiae*, Bentley condemns the whole line as spurious, on the ground of its containing a direct and palpable error in ascribing the overthrow of Hannibal and the destruction of Carthage to one and the same Scipio. "Horribilis sane hallucinatio est," observes the great critic, "quae vix in ullum hominem de media plebe cadere potuit." Cuningam reads *impendia* and Döring *stipendia*. Fea retains the common reading and makes *incendia* refer, not to the final overthrow of Carthage, but to the disasters inflicted by the elder Scipio on the Carthaginian power. We are inclined to think with Bentley that the line is spurious, and have therefore enclosed it within brackets, making, however, the alteration recommended by Döring.

Multa, qua crines religata fulges :
Ridet argento domus : ara castis
Vincta verbenis avet immolato
Spargier agno :

Cuncta festinat manus : huc et illuc
Cursitant mixtae pueris puellae :
Sordidum flammae trepidant rotantes
Vertice fumum.

Ut tamen noris, quibus advoceris
Gaudiis : Idus tibi sunt agendae,
Qui dies mensem Veneris marinae
Findit Aprilem :

Jure solennis mihi, sanctiorque
Paene natali proprio, quod ex hac
Luce Maecenas meus affluentes
Ordinat annos.

Telephum, quem tu petis, occupavit,
Non tuae sortis juvenem, puella
Dives et lasciva, tenetque grata
Compede vinctum.

Terret ambustus Phaëthon avaras
Spes : et exemplum grave praebet ales
Pegasus, terrenum equitem gravatus
Bellerophontem :

Semper ut te digna sequare, et, ultra
Quam licet sperare nefas putando,
Disparem vites. Age jam, meorum
Finis amorum, —

VARIOUS READINGS.

9. Heinsius and Cuningam read *festinant* on the authority of some MSS. But Fea well observes; "male, et contra solitum loquendi modum Horatii."

11. Bentley conjectures *crepitant*. This reading is found in both the Altorff MSS. of Jani. But *trepidant* is by far the more poetical reading.

13. Cuningam gives *advocere* on conjecture. The same reading is found in the collation of Sax-ius. The common is the more usual form.

27. Cuningam gives the Greek form *Pegasos*.

Non possidentem multa vocaveris
Recte beatum: rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,

Duramque callet pauperiem pati,
Pejusque leto flagitium timet;
Non ille pro caris amicis
Aut patria timidus perire.

CARMEN X.

AD LIGURINUM.

O crudelis adhuc, et Veneris muneribus potens,
Insperata tuae quum veniet pluma superbiae,
Et, quae nunc humeris involitant, deciderint comae,
Nunc et, qui color est puniceae flore prior rosae,
Mutatus Ligurinum in faciem verterit hispidam:
Dices, heu! quoties te in speculo videris alterum,
Quae mens est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genae?

CARMEN XI.

AD PHYLLIDEM.

Est mihi nonum superantis annum
Plenus Albani cadus: est in horto,
Phylli, nectendis apium coronis:
Est ederae vis

VARIOUS READINGS.

ODE 10.

2. Bentley proposes *bruma* for *pluma*, on the ground that *pluma* is a very unusual word to express the meaning of *barba*. This emendation of Bentley's is adopted by Sanadon and Wakefield. Markland (*ad Eurip. Supp.* p. 259—268.) gives *poena* for *pluma*, while elsewhere (*vid. Class. Journ.* vol. 18. p. 128.) he suggests *ruga*. We have retained the common reading, however, as sufficiently expressive.

5. Two MSS. of Torrentius's give *Ligurine* but all the rest *Ligurinum*.

6. Many MSS. omit *te*.

ODE 11.

4. The true orthography is *ederae*. The word is derived from the Celtic *eidhear*.

Primusve Teucer tela Cydonio
Direxit arcu: non semel Ilios
Vexata: non pugnavit ingens
Idomeneus Sthenelusve solus

Dicenda Musis proelia: non ferox
Hector, vel acer Deiphobus graves
Excepit ictus pro pudicis
Conjugibus puerisque primus.

Vixere fortes ante Agamemnona
Multi: sed omnes illacrimabiles
Urguentur ignotique longa
Nocte, carent quia vate sacro.

Paulum sepultae distat inertiae
Celata virtus. Non ego te meis
Chartis inornatum silebo,
Totve tuos patiar labores

Impune, Lolli, carpere lividas
Obliviones. Est animus tibi
Rerumque prudens, et secundis
Temporibus dubiisque rectus:

Vindex avarae fraudis, et abstinens
Ducentis ad se cuncta pecuniae:
Consulque non unius anni,
Sed quoties bonus atque fidus

Judex honestum praetulit utili,
Rejecit alto dona nocentium
Vultu, per obstantes catervas
Explicuit sua victor arma.

VARIOUS READINGS.

17. Seven of Valart's MSS. have *Primusque*, a reading which Baxter has also adopted, but improperly.

31. Many MSS. and editions have *sileri* for *silebo*, but the latter is found in all the editions before that of Aldus (1519), and is adopted by Lambinus, Heinsius, Bentley, Burmann, Cuningam, Sanadon, Gesner, &c.

41. Most editors place *et* after *utili*, and also in the 43d line after *Vultu*. But Jani maintains that *et* is wanting in all the MSS., and likewise in all the early editions previous to that of Aldus. Valart, however, asserts that *et* is found in seven MSS. The omission of the conjunction is more in the spirit of Horace.

Si chartae sileant, quod bene feceris,
Mercedem tuleris. Quid foret Iliae
Mavortisque puer, si taciturnitas
Obstaret meritis invida Romuli?
Ereptum Stygiis fluctibus Aeacum
Virtus et favor et lingua potentium
Vatum divitibus consecrat insulis.
Dignum laude virum Musa vetat mori:
Coelo Musa beat. Sic Jovis interest
Optatis epulis impiger Hercules:
Clarum Tyndaridae sidus ab infimis
Quassas eripiunt aequoribus rates:
Ornatus viridi tempora pampino
Liber vota bonos ducit ad exitus.

CARMEN IX.

AD LOLLIUM.

Ne forte credas interitura, quae,
Longe sonantem natus ad Aufidum,
Non ante vulgatas per artes
Verba loquor socianda chordis.

Non, si priores Maeonius tenet
Sedes Homerus, Pindaricae latent,
Ceaeque, et Alcaei minaces,
Stesichorique graves Camenae:

Nec, si quid olim lusit Anacreon,
Delevit aetas: spirat adhuc amor,
Vivuntque commissi calores
Aeoliae fidibus puellae.

Non sola comtos arsit adulteri
Crines, et aurum vestibus illitum
Mirata, regalesque cultus
Et comites Helene Lacaena:

VARIOUS READINGS.

31. Cuningam and Sanadon read *ab intimis*.

ODE 9.

4. The early editions have *loquar*, but *loquor* is preferable, and is equivalent to *loqui soleo*.

Non enim posthac alia calebo
Femina, — condisce modos, amanda
Voce quos reddas: minuuntur atrae
Carmine curae.

CARMEN XII.

AD VIRGILIUM.

Jam Veris comites, quae mare temperant,
Impellunt animae lintea Thraciae:
Jam nec prata rigent, nec fluvii strepunt
Hiberna nive turgidi.

Nidum ponit, Ityn flebiliter gemens,
Infelix avis, et Cecropiae domus
Aeternum opprobrium, quod male barbaras
Regum est ulta libidines.

Dicunt in tenero gramine pinguium
Custodes ovium carmina fistula,
Delectantque deum, cui pecus et nigrae
Colles Arcadiae placent.

Adduxere sitim tempora, Virgili:
Sed pressum Calibus ducere Liberum
Si gestis, juvenum nobilium cliens,
Nardo vina mereberis.

VARIOUS READINGS.

3. A MSS. of Bersmann's, and another containing Acron's scholia, give *minuuntur*. It is found also in some of Valart's and Jani's MSS. We have adopted this reading as preferable to the common one *minuentur*. Bentley gives the latter, however, and considers it better than *minuuntur*. But *minuuntur* is received by Heinsius, Cuningam, Wakefield, and others.

ODE 12.

The title of this ode varies in the MSS. *vid.* Explanatory notes.

5. The editions vary, some reading *Itym*, others *Ithym*, and others again *Itin*.

11. Some MSS. have *delectante*, a reading which Gesner, Wakefield, and others adopt. Zeune, however, has removed it from Gesner's text, and substituted *Delectantque*, which is given likewise in the best editions.

11. Bentley, on the authority of an ancient MS. reads *nigrae* in the place of the common *nigri*. This is adopted also by Cuningam and Sanadon, the latter of whom observes: "Ce changement de *nigri* en *nigrae* est peu de chose, cependant il donne plus d'élégance à la construction."

16. The common reading is *merebere*, but many MSS. have *mereberis*, which Bentley and Kidd adopt. "Quare non recipiatur," observes the former in speaking of this reading, "nihil video: libentius enim hunc versum pede Cretico quam Dactylico claudere solet Noster."

Nardi parvus onyx eliciet cadum,
Qui nunc Sulpiciis accubat horreis,
Spes donare novas largus, amaraque
Curarum eluere efficax.

Ad quae si properas gaudia, cum tua
Velox merce veni: non ego te meis
Immunem meditor tinguere poculis,
Plena dives ut in domo.

Verum pone moras et studium lucri;
Nigrorumque memor, dum licet, ignium,
Misce stultitiam consiliis brevem:
Dulce est desipere in loco.

Carmen XIII.

AD LYCEN.

Audivere, Lyce, dî mea vota, dî
Audivere, Lyce. Fis anus, et tamen
Vis formosa videri,
Ludisque et bibis impudens,

Et cantu tremulo pota Cupidinem
Lentum sollicitas. Ille virentis et
Doctae psallere Chiae
Pulchris excubat in genis.

Importunus enim transvolat aridas
Quercus, et refugit te, quia luridi
Dentes te, quia rugae
Turpant et capitis nives.

VARIOUS READINGS.

13. Some editions have *Sulpitiis*, but the true orthography is given in the text. *vid.* Fea *ad loc.*

Ode 13.

Some MSS. have *Licen* in the title of this ode.

10. In place of *luridi* the collation of Saxius has *lividi*.

11. Vanderbourg states that the punctuation of all his MSS. is *Dentes; te quia*, &c. which is followed also in the common editions.

Nec Coae referunt jam tibi purpurae,
Nec clari lapides tempora, quae semel
Notis condita fastis
Inclusit volucris Dies.

Quo fugit Venus? heu! quove color? decens
Quo motus? quid habes illius, illius,
Quae spirabat Amores,
Quae me surpuerat mihi?

Felix post Cinaram notaque et artium
Gratarum facies! Sed Cinarae breves
Annos fata dederunt,
Servatura diu parem

Cornicis vetulae temporibus Lycen;
Possent ut juvenes visere fervidi,
Multo non sine risu,
Dilapsam in cineres facem.

CARMEN XIV.

AD AUGUSTUM.

Quae cura Patrum, quaeve Quiritium,
Plenis honorum muneribus tuas,
Auguste, virtutes in aevum
Per titulos memoresque fastos

VARIOUS READINGS.

14. The MSS. vary, some having *clari*, others *cari*. According to Hunter, "utriusque lectionis aequa fere auctoritas." Cruquius, Bentley, Cuningam, Sanadon, Wakefield, and others give the preference to *cari*, but *clari* is adopted by Fea, Mitscherlich, Döring, and all the more recent editions. It certainly makes the better sense. *vid.* Explanatory notes.

17. Best reads *color decens?* but the arrangement which we have adopted is sanctioned by the authority of Bentley, Gesner, Valart, Jani, Oberlinus, Fea, Döring, and others. Cuningam reads, *heu! quo color? heu! decens*

20. Most editions place a comma after *mihi* and a mark of interrogation after *facies*.

21. The meaning of this passage has been much contested, and some critics have ventured upon emendations of the text. Markland conjectures *...o taque, et artium Gratarum: facili sed Cinarae.* Best proposes *Cinaram? nota quo et artium Gratarum facies?* Cannegietur (*Obs. Miscell.* c. 14. p. 432.) suggests. *Phoenix post Cynaram, nota quae, &c.* But *vid.* Explanatory notes.

28. Some editions have *Delapsam*, but *Dilapsam* gives a better meaning and is adopted by Bentley, Cuningam, Sanadon, Valart, and others.

ODE 14.

1. Cuningam conjectures *quaere* in his notes.

4. Bentley, Cuningam, Jani, Döring, and others prefer *fastus*. Jani considers this to be the more learned form; but the authority of Priscian is decisive against him. "*Fastus*, quando a fastidio est verbo, quartae est: quando vero pro *Annali* accipitur, a fastis et nefastis diebus sic dictum, frequentius secundae est." (*Priscian. Op.* vol. 1. p. 226. *ed. Krehl.*)

Aeternet? o, qua sol habitabiles
Illustrat oras, maxime principum:
Quem legis expertes Latinae
Vindelici didicere nuper,

Quid Marte posses. Milite nam tuo
Drusus Genaunos, implacidum genus,
Breunosque veloces, et arces
Alpibus impositas tremendis,

Dejecit acer plus vice simplici.
Major Neronum mox grave proelium
Commisit, immanesque Raetos
Auspiciis pepulit secundis:

Spectandus in certamine Martio,
Devota morti pectora liberae
Quantis fatigaret ruinis:
Indomitas prope qualis undas

Exercet Auster, Pleïadum choro
Scindente nubes: impiger hostium
Vexare turmas, et frementem
Mittere equum medios per ignes.

Sic tauriformis volvitur Aufidus,
Qua regna Dauni praefluit Appuli,
Quum saevit, horrendamque cultis
Diluviem meditatur agris:

VARIOUS READINGS.

5. Lambinus has *lux* for *sol*. It is found also in the collation of Saxius.

10. The form most commonly received is *Genaunos*. Brodaeus has *Genantos*. Baxter prefers *Genauvos* from some MSS. of Lambinus, which Wakefield also favours. Other editions have *Germanos*. The same difference exists in relation to the name *Breunos* in the succeeding line. Cruquius, Bentley, Fea, Döring and some others give the form just mentioned. But almost all the remaining editions have *Brennos*. The *Brevni* and *Genaunes* are mentioned by Pliny 3. 20. Ptolemy also speaks of Βρᾶυνοι or Βεννοί (2. 13.) and Strabo τῶν Βρεύνων (where the Aldine edition has Βρέγκων) καὶ Γεναύνων.

13. Jani places a comma after *acer*, and refers *plus vice simplici* to Nero. Cuningam conjectures in his notes *Disjecit* for *Dejecit*.

15. The common reading is *Rhaetos*, for which some of the early editions substitute *Rhoetos*. Both forms are incorrect. *vid.* Ode 4. 4. 17. Various Readings.

19. Some editions have *fatigaret*, others *fatigarit*.

20. Bentley conjectures *Indomitus*.

24. Bentley suggests *enses* for *ignes*; but the poet evidently alludes to some historical event which has not come down to us.

26. The commonly received reading is *Qui regna, &c.* We have adopted, however, the conjecture of Bentley, of which Cuningam does not disapprove.

28. Many MSS. of good repute have *minitatur*, and this reading is adopted by Rutgersius, Bentley, Valart, and others. But Lambinus, Cruquius, Muretus, Stephens, Heinsius, Dacier, Gesner, &c. give *meditatur*.

Ut barbarorum Claudius agmina
Ferrata vasto diruit impetu,
  Primosque et extremos metendo
    Stravit humum, sine clade victor,

Te copias, te consilium et tuos
Praebente divos. Nam, tibi quo die
  Portus Alexandrea supplex
    Et vacuam patefecit aulam,

Fortuna lustro prospera tertio
Belli secundos reddidit exitus,
  Laudemque et optatum peractis
    Imperiis decus arrogavit.

Te Cantaber non ante domabilis,
Medusque, et Indus, te profugus Scythes
  Miratur, o tutela praesens
    Italiae dominaeque Romae:

Te, fontium qui celat origines,
Nilusque, et Ister, te rapidus Tigris,
  Te belluosus qui remotis
    Obstrepit Oceanus Britannis:

Te non paventis funera Galliae
Duraeque tellus audit Iberiae:
  Te caede gaudentes Sygambri
    Compositis venerantur armis.

VARIOUS READINGS.

35. Some of the best MSS. have *Alexandrea*, and this form is adopted in the Milan edition of 1476, the Venice editions of 1478, 1479, 1483, 1486, 1490, 1492, 1509, the edition of Aldus 1501, and that of Junta, 1503. It is given also by Muretus, Cruquius, Torrentius, Stephens, Heinsius, Despres, Rutgersius, Faber, Dacier, Bentley, Cuningam, Talbot, Jani, Oberlinus, Mitscherlich, Fea, Hunter, Döring, Bothe, &c. Nor is the adoption of this form the result of mere caprice or arbitrary usage: on the contrary, it is sanctioned by the language of numerous medals and MSS. *vid. Burmann ad Propert.* 3. 9. 33. *Ursin. ad Cic. ep. ad fam.* 4. 2. 10. *Fea. ad loc.*

49. Bentley, following the authority of two MSS., and also a MS. copy of Acron's scholia, reads *paventes* in place of *paventis*, so that *Galliae paventes* will be the nominative plural.

51. The common form is *Sicambri*. *vid.* Ode 4. 2. 36. Various Readings.

Carmen XV.

AUGUSTI LAUDES.

Phoebus volentem proelia me loqui
Victas et urbes, increpuit, lyra;
Ne parva Tyrrhenum per aequor
Vela darem. Tua, Caesar, aetas

Fruges et agris retulit uberes,
Et signa nostro restituit Jovi,
Derepta Parthorum superbis
Postibus, et vacuum duellis

Janum Quirinum clusit, et ordinem
Rectum evaganti frena Licentiae
Injecit, emovitque culpas,
Et veteres revocavit artes:

Per quas Latinum nomen et Italae
Crevere vires, famaque et imperî
Porrecta majestas ad ortum
Solis ab Hesperio cubili.

VARIOUS READINGS.

Ode 15.

1. Torrentius conjectures *volente*.

2. Critics differ respecting the punctuation of this line. The common text has a comma after *urbes* and no stop after *increpuit*. By this arrangement, *increpuit* is joined in construction with *lyra*, and a double meaning arises. The first of these, "Phoebus smote me with his lyre," borders on the ludicrous. Virgil's *aurem vellit* (*Eclog.* 6. 3.) can no more be cited in its defence, than one instance of bad taste be allowed to palliate another. The second meaning is, "Phoebus chid me with his lyre," i. e. swept the strings in anger. Apollo is here compared to the leader of a chorus, regulating, by the tones of his instrument, the movements of his followers. Much may be said in favour of this mode of interpretation. The punctuation, however, which we have given in the text, appears to yield the simplest and most natural meaning. By it *lyra* is referred to *loqui*. Döring, in his last edition, adopts this way of explaining the passage. In his previous edition he had given the second interpretation mentioned above.

7. Most MSS. have *Direpta*.

9. All the MSS. and early editions have *Janum Quirini;* but Passeratius and Gronovius are in favour of *Quirinum*, and this emeadation is adopted by Cuningam, Jani, Oberlinus, &c. Oudendorp also approves of it (*ad Suet. Aug.* 22.). *vid.* Explanatory notes. Passeratius found *Eanum* in one of his MSS., whence some editors have been led to conjecture *Fanum Quirini*.

10. A few editions have *vaganti* or *et vaganti*.

11. Some read *demovitque*, others *amovitque*.

15. *ortum* is the reading of the best editions. A few others have *ortus*.

Custode rerum Caesare, non furor
Civilis aut vis exiget otium,
Non ira, quae procudit enses,
Et miseras inimicat urbes.

Non, qui profundum Danubium bibunt,
Edicta rumpent Julia, non Getae,
Non Seres, infidive Persae,
Non Tanain prope flumen orti.

Nosque et profestis lucibus et sacris.
Inter jocosi munera Liberi,
Cum prole matronisque nostris,
Rite deos prius apprecati,

Virtute functos, more patrum, duces,
Lydis remixto carmine tibiis,
Trojamque et Anchisen et almae
Progeniem Veneris canemus.

VARIOUS READINGS.

18. Many MSS. have *eximet*, which is adopted by Muretus, Fabricius, Cruquius, Torrentius, Stephens, Faber, &c. But *exiget* is sanctioned by Heinsius, Talbot, Bentley, Cuningam, Sanadon, Jani, Oberlinus, Wakefield, Döring, and many others.

21. Some very old and excellent MSS. have *Danuvium*, which some critics have been led to consider an older form than *Danubium*. *vid.* Fea *ad loc.*

25. A MS. of Marcilius's has *Nosque profestis*, which Cuningam adopts.

30. Some editions have *remisto*.

Q. HORATII FLACCI

EPODON

LIBER.

CARMEN I.

AD MAECENATEM.

Ibis Liburnis inter alta navium,
  Amice, propugnacula,
Paratus omne Caesari periculum
  Subire, Maecenas, tuo?
Quid nos, quibus te vita si superstite
  Jucunda, si contra, gravis?
Utrumne jussi persequemur otium,
  Non dulce, ni tecum simul?
An hunc laborem mente laturi, decet
  Qua ferre non molles viros?

VARIOUS READINGS.

EPODE 1.

3. The common reading is *Caesăris*, with a period in the following line after *tuo*. Some editors, however, among whom is Bentley, place a mark of interrogation after *tuo*. Wakefield, (*Tragoed. Delect.* 2. p. 22.) conjectures *tui*, in imitation of Propertius (2. 1. 25.), "Bellaque resque *tui* memorarem *Caesaris*." Of this emendation Eichstadt approves, except as to its wanting the mark of interrogation after *tuo*. Bothe suggests *Caesari—tuo?* which we have adopted as decidedly preferable to every other. The common reading is tame and frigid.

5. The first Venice edition has *sit*, in which it is followed by many subsequent editions. But the edition of Locher gives *si*, which, according to Mancinellus, is sanctioned by all the more ancient MSS. The presence of *si* in the text is also expressly recognized by the scholiast Porphyrion. This latter reading is adopted by Bentley, Cuningam, Gesner, Oberlinus, Combe, Wakefield, Mitscherlich, Fea, Döring, and many others.

10. *Qua* is found in the Florence edition of 1482, that of Venice 1544, and is adopted also by Bentley, Cuningam, Sanadon, Mitscherlich, Fea, Hunter, Döring, &c. *Quem* is given in the collation of Saxius, in the Venice edition of 1479, in that of Milan 1486 and 1502, and also in 24 of Valart's MSS.

Feremus; et te vel per Alpium juga,
Inhospitalem et Caucasum,
Vel occidentis usque ad ultimum sinum
Forti sequemur pectore.
Roges, tuum labore quid juvem meo
Imbellis ac firmus parum?
Comes minore sum futurus in metu,
Qui major absentes habet:
Ut assidens implumibus pullis avis
Serpentium allapsus timet
Magis relictis; non, ut adsit, auxili
Latura plus praesentibus.
Libenter hoc et omne militabitur
Bellum in tuae spem gratiae;
Non ut juvencis illigata pluribus
Aratra nitantur mea:
Pecusve Calabris ante sidus fervidum
Lucana mutet pascuis:
Nec ut superni villa candens Tusculi
Circaea tangat moenia.
Satis superque me benignitas tua
Ditavit: haud paravero,
Quod aut, avarus ut Chremes, terra premam,
Discinctus aut perdam ut nepos.

VARIOUS READINGS.

12. Markland conjectures *aut* for *et*.

15. Glareanus, Torrentius, Dacier, Heinsius, Faber, Bentley, &c. give *labore*. Some editions read *Laborem*, which violates the metre.

17. Heinsius conjectures *sim*, which Bentley adopts. The reason assigned by the latter for this emendation is far from convincing. "Lege *sim*, ut respondeat τῷ *juvem*." The expression *sim futurus*, denoting less of certainty than *sum futurus*, is manifestly at variance with the idea intended to be conveyed.

21. Most MSS. have *ut adsit*. Bentley reads, however, *uti sit*, which derives some sanction from *ut sit* in the *editio princeps*.

25. Glareanus has *alligata*.

26. Some MSS. have *mea* instead of the common reading *meis*: The former is certainly preferable, as the possessive should always refer to the nearest noun; and besides, a double epithet for *juvencis* is far from elegant. Heinsius, Bentley, Cuningam, Sanadon, Fea, Döring, Bothe, and many others, adopt *mea*:

28. The common reading is *pascua*: but *pascuis* is found in many MSS. of the best repute, and is adopted by Bentley, Cuningam, Sanadon, Fea, and Döring. Bentley's objection to *pascua* appears well-grounded: "Nos ideo *pascuis* praeferimus ne in tribus continuis Epodis eadem exeat terminatio. Quod vitium sedulo evitare solet Noster, ex reconditae artis praecepto."

29. Bentley considers *superni* an incorrect epithet to be applied to Tusculum, which, according to Cluver, whom he cites, but whose meaning he mistakes, the critic makes to have been situate "*in clivo leviter assurgente*." The truth is, ancient Tusculum was built on the *summit*, not on the declivity, of a hill. Thus, Eustace remarks; "From *Grotto Ferrata* we proceeded to the hills that hang over *Frescati*, the summit of which was once crowned with Tusculum, whose elevation and edifices of white stone made it a beautiful and striking object in Roman landscape. The modern town of *Frescati* stands on the side of the hill much lower down than the ancient city." *Classical Tour*, vol. 2. p. 264. *Lond. ed.*) So also Fea, in commenting on the propriety of Bentley's *supini*, observes: "Hoc de hodierno Tusculo, *Frescati*, dici quidem potest; at vetus in monte supremo situm erat, ut testantur scriptores omnes ab ipso Cluverio allati, et notat Acron, cujus aevo adhuc extabat, tantum anno 1191, funditus a Romanis eversum; et ruinae id comprobant a me pluries visae." Markland conjectures unnecessarily *superbi* (*ad Stat.* 1. 3. 86.).

Carmen II.

"Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bubus exercet suis,
Solutus omni fenore.
Neque excitatur classico miles truci,
Neque horret iratum mare;
Forumque vitat et superba civium
Potentiorum limina.
Ergo aut adulta vitium propagine
Altas maritat populos,
Inutilesque falce ramos amputans
Feliciores inserit;
Aut in reducta valle mugientium
Prospectat errantes greges;
Aut pressa puris mella condit amphoris;
Aut tondet infirmas oves;
Vel, quum decorum mitibus pomis caput
Auctumnus agris extulit,
Ut gaudet insitiva decerpens pira,
Certantem et uvam purpurae,

VARIOUS READINGS.

Epode 2.

5. Glareanus reads *Nec.*—In this same line some editions have *ut miles.*

6. Glareanus and Bentley give *Nec.*

10. Some editions have *Albas* for *Altas.* But the poplar is styled "*alta*" by Tibullus (1. 4. 30), and "*celsa*" by Phaedrus (3. 17. 4.). Cicero too denominates it "*procerissima*" (*de Legg.* 1. 5.). Besides, according to Pliny (*H. N.* 17. 23.), it was not the *white* but the *black* poplar (*nigra*) which the ancients employed in their vineyards.

11. All the MSS. and early editions place this and the succeeding verse after the 13th and 14th, with the exception of a single MS. of H. Stephens's, in which they are arranged as we have given them. Stephens remarks: "Versus duos, loco suo motos, in eum restitui; quod non sine unius exemplaris assensu feci: quamvis illam iis deberi sedem tam manifestum sit, ut multi fortasse, si hoc animadvertissent, absque ullius libri auctoritate id ausuri fuerint." (*H. Steph. Diatribe* 1.) This disposition of the verses in question is followed by Baxter, Cuningam, Sanadon, Oberlinus, Wakefield, Klotz, Mitscherlich, Döring, Hunter, Valart, and others. Bentley opposes it, on the ground that the union of the vine with the poplar and other trees takes place in the autumn, whereas grafting is an operation performed in the spring. But this will form a strong argument in favour of the new arrangement; for the usurer Alphius, entirely unacquainted with the more accurate precepts of husbandry, merely blends together those ideas which most naturally present themselves to his mind. Hence, after alluding to the marriage of the vine with the trees, he immediately subjoins what appears to him to have reference to the same general branch of rural economy. Fea and Bothe, however, side with Bentley.

16. Many MSS. have *agris* in place of the common reading *arvis.* The first is certainly preferable; for though these two terms are frequently, even in Horace, synonymous, yet strictly speaking *arvum* means arable, or ploughed land, intended for the reception of grain; whereas *ager* denotes land in general, and has reference to all the productions of the earth.

Quîs muneretur te, Priape, et te, pater
Silvane, tutor finium.
Libet jacere, modo sub antiqua ilice,
Modo in tenaci gramine.
Labuntur altis interim ripis aquae;
Queruntur in silvis aves;
Frondesque lymphis obstrepunt manantibus;
Somnos quod invitet leves.
At quum Tonantis annus hibernus Jovis
Imbres nivesque comparat,
Aut trudit acres hinc et hinc multa cane
Apros in obstantes plagas;
Aut amite levi rara tendit retia,
Turdis edacibus dolos;
Pavidumque leporem, et advenam laqueo gruem,
Jucunda captat praemia.
Quis non malarum, quas amor curas habet,
Haec inter obliviscitur?
Quod si pudica mulier in partem juvet
Domum atque dulces liberos,
Sabina qualis, aut perusta solibus
Pernicis uxor Appuli,
Sacrum et vetustis extruat lignis focum,
Lassi sub adventum viri;
Claudensque textis cratibus laetum pecus,
Distenta siccet ubera;

VARIOUS READINGS.

21. Cuningam has *Quis*, Sanadon *Queis*. Fea agrees with Cuningam. But all the MSS. and best editions have *Qua*. Notwithstanding, however, this uniform concurrence in favour of the last-mentioned reading, *Quis* is certainly preferable; since it refers not only to the grape, but also to the pear and the other fruits of the season, which are to form a common and united offering.

25. Many MSS. give *rivis;* but this reading would indicate the winter season, when the streams are swollen with the rains, and the *waters* are *deep*. Some MSS. and early editions, on the other hand, have *ripis*, which is far preferable, and suits the season of summer better, when the streams are diminished in size, and the *banks* are consequently *high*. This latter reading is adopted in almost every edition of note.

27. Markland conjectures *Frondesque*, of which Bowyer and Wakefield approve. We have also adopted it. The common reading is *Fontesque*, which presents not only an awkward tautology after *aquae labuntur*, &c.; but a still more awkward construction when connected with *lymphis manantibus*. Markland's emendation, on the contrary, presents an idea beautifully poetical. *vid.* Explanatory notes.

35. Bentley reads *Pavidumve*.

37. The Aldine edition of 1501, that of Strasburg 1515, and that of Basle 1527, have *malorum*.

39. Turnebus (*Advers.* 12. 15.) conjectures *juvans*, in which he is followed by Heinsius, Cuningam (who cites also the authority of MSS.) and Sanadon. But this emendation injures the sense of the passage. For, as Fea well observes; "Poeta non supposuit, mulierem juvare domum, atque dulces liberos; sed hoc officium, ut potius, primum enumerat, *quatenus, si* id exerceat uxor, aliaque sequentia obeat insimul; non *si* primum *extruat focum;* quod fere puerile esset."

43. Lambinus conjectures *Sacrumque*, Muretus *Sacrum et;* Fea prefers *Sacrum* alone.

Et horna dulci vina promens dolio,
Dapes inemtas apparet:
Non me Lucrina juverint conchylia,
Magisve rhombus, aut scari,
Si quos Eois intonata fluctibus
Hiems ad hoc vertat mare;
Non Afra avis descendat in ventrem meum,
Non attagen Ionicus
Jucundior, quam lecta de pinguissimis
Oliva ramis arborum,
Aut herba lapathi prata amantis, et gravi
Malvae salubres corpori,
Vel agna festis caesa Terminalibus,
Vel haedus ereptus lupo.
Has inter epulas, ut juvat pastas oves
Videre properantes domum!
Videre fessos vomerem inversum boves
Collo trahentes languido!
Positosque vernas, ditis examen domus,
Circum renidentes Lares!"
Haec ubi locutus fenerator Alphius,
Jam jam futurus rusticus,
Omnem redegit Idibus pecuniam —
Quaerit Kalendis ponere!

VARIOUS READINGS.

52. Heinsius conjectures *verrat*, but he is refuted by Bentley, who adopts the common reading *vertat*. Priscian quotes this same passage (*Op.* vol. 1. p. 455. *ed. Krehl.*) but reads *vertit*, on which his editor remarks: "Pro vulgato *vertat* secundum codices praestantissimos scribendum fuit *vertit*." But there is no necessity for this use of the indicative. If adopted, it would require a correspondent change in the verbs which precede, namely, *juvet*, *exstruat*, &c.

54. Sanadon and Fea read *Ionius*. But this form clashes with the remark of Maltby (*Morell. Lex. Graec. Pros. s. v.* 'Ιωνικος *in notis*): "'Ιώνιος apud Poetas mihi nondum occurrit: nam ad Pind. Nem. 4, 87, rectè dedit Heynius 'Ιόνιον."

59. Joseph Scaliger reads *caesa festis agna*.

60. A MS. copy of Acron's scholia has *exceptus*.

63. Cuningam reads *fessas*, but *vid.* Epod. 9. 22. Various Readings.—In this same line Servius (*ad Virg. Ecl.* 2. 66.) gives *versum*.

67. Cuningam conjectures *ut locutus*.

69. The common reading is *relegit*, but the greater number of MSS. have *redegit*, which is adopted by Cruquius, Dacier, Bentley, Gesner, Oberlinus, Combe, Wakefield, Mitscherlich, Fea, Döring, Hunter, &c.

69. All the editions that we have seen place either a comma or semicolon after *pecuniam*. The unexpected turn of the last line will certainly admit of a better punctuation than this. We have ventured to arrange it therefore in a way which appears more in accordance with the spirit of the passage.

CARMEN III.

AD MAECENATEM.

Parentis olim si quis impia manu
Senile guttur fregerit,
Edit cicutis allium nocentius.
O dura messorum ilia!
Quid hoc veneni saevit in praecordiis?
Num viperinus his cruor
Incoctus herbis me fefellit? an malas
Canidia tractavit dapes?
Ut Argonautas praeter omnes candidum
Medea mirata est ducem,
Ignota tauris illigaturum juga,
Perunxit hoc Iasonem;
Hoc delibutis ulta donis pellicem,
Serpente fugit alite.
Nec tantus unquam siderum insedit vapor
Siticulosae Apuliae:
Nec munus humeris efficacis Herculis
Inarsit aestuosius.
At, si quid unquam tale concupiveris,
Jocose Maecenas, precor
Manum puella savio opponat tuo,
Extrema et in sponda cubet.

VARIOUS READINGS.

EPODE 3.

3. *Edit* is given for *edat*, according to the ancient mode of inflecting, *edim, edis, edit;* like *sim, sis, sit*. This form is adopted in all the best editions. The common reading is *Edat*.

5. Scaliger and Rutgersius read *Queis* with reference to the "messores."

12. Cuningam has *Iasona*.

20. Markland, Bowyer, and Wakefield, are in favour of *Jocosa*, applying the epithet to *puella*. Fea condemns this reading: "non *jocosa* dici potest puella, quae serio os avertit ab odore gravi allii."

21. There is something very hypercritical in the following emendation proposed by Markland. "Lege, *aut:* non enim conjungi haec possunt: si enim *savio manum opponat*, quomodo potest simul *in extrema sponda cubare?* Disjungenda igitur." But it does not follow from the common reading that the two acts here alluded to are *simultaneous*, and that therefore *et* is improper. Such a supposition is perfectly gratuitous.

Carmen IV.

Lupis et agnis quanta sortito obtigit,
Tecum mihi discordia est,
Ibericis peruste funibus latus,
Et crura dura compede.
Licet superbus ambules pecunia,
Fortuna non mutat genus.
Videsne, Sacram metiente te viam
Cum bis trium ulnarum toga,
Ut ora vertat huc et huc euntium
Liberrima indignatio?
"Sectus flagellis hic Triumviralibus,
Praeconis ad fastidium,
Arat Falerni mille fundi jugera,
Et Appiam mannis terit;
Sedilibusque magnus in primis eques,
Othone contemto, sedet.
Quid attinet tot ora navium gravi
Rostrata duci pondere
Contra latrones atque servilem manum,
Hoc, hoc tribuno militum?"

VARIOUS READINGS.

Epode 4.

8. All the MSS. and most editions give *bis ter* Sanadon well remarks of this reading: "On ne pardonneroit pas à un jeune écolier qui diroit *bis ter ulnae* pour *bis tres ulnae*, et l'on auroit raison." Barthius (*Adv.* 54. 26.) gives *trium*, in which he is followed by Bentley, Cuningam, Sanadon, Valart, Döring, and Bothe. Gesner retains the common reading, but confesses that it has an unusual and anomalous appearance. He suggests that the true form may have been *bis ternûm ulnarum*, subsequently shortened and corrupted to *ter*.

9. Cuningam reads *vertit*.

16. The Venice edition, of 1478, has *contento*.

17. Bentley proposes *aera* for *ora*, while Cuningam suggests *oro*; Sanadon reads *rostra* and in the following line *Aerata*. The whole difficulty arises from the phrase *ora navium* in the common reading; and Sanadon remarks that *ora navium rostrata* makes a gross pleonasm, being equivalent to *rostra rostrata*. But Markland well observes: "*ora navium*. i. e. *naves*: sic *ora bigae* pro *biga* apud *Sen. Herc. Oet.* v. 518. vide quae notavi ad *Stat. Sylv.* 2. 1. 215."

CARMEN V.

IN CANIDIAM VENEFICAM.

"At, o deorum quicquid in coelo regit
Terras et humanum genus!
Quid iste fert tumultus? aut quid omnium
Vultus in unum me truces?
Per liberos te, si vocata partubus
Lucina veris adfuit,
Per hoc inane purpurae decus precor,
Per improbaturum haec Jovem,
Quid ut noverca me intueris, aut uti
Petita ferro bellua?"—
Ut haec trementē questus ore constitit
Insignibus raptis puer,
Impube corpus, quale posset impia
Mollire Thracum pectora;
Canidia brevibus implicata viperis
Crines et incomtum caput,
Jubet sepulcris caprificos erutas,
Jubet cupressus funebres,
Et uncta turpis ova ranae sanguine,
Plumamque nocturnae strigis,
Herbasque, quas Iolcos atque Iberia
Mittit venenorum ferax,
Et ossa ab ore rapta jejunae canis,
Flammis aduri Colchicis.
At expedita Sagana, per totam domum
Spargens Avernales aquas,

VARIOUS READINGS.

EPODE 5.

1. Bentley successfully defends *regit*, which is the reading of the MSS. Some editions give *regis*, and *quisquis* for *quicquid*. Those of Milan, 1477 and 1486, have *quidquid regis*. H. Stephens and Rutgersius give *quisquis regit*.

3. *Aut quid* is found in many MSS. The common reading is *et quid*.

9. The Milan edition of 1477 has *tueris*.

11. The common editions have *trementi*, which is the reading of all the MSS. Bentley, however, prefers *trementē* in order to make the line a pure Iambic.

Horret capillis ut marinus asperis
  Echinus, aut Laurens aper.
Abacta nulla Veia conscientia
  Ligonibus duris humum
Exhauriebat, ingemens laboribus;
  Quo posset infossus puer
Longo die bis terque mutatae dapis
  Inemori spectaculo;
Quum promineret ore, quantum exstant aqua·
  Suspensa mento corpora:
Exsucca uti medulla et aridum jecur
  Amoris esset poculum,
Interminato quum semel fixae cibo
  Intabuissent pupulae.
Non defuisse masculae libidinis
  Ariminensem Foliam,
Et otiosa credidit Neapolis,
  Et omne vicinum oppidum;
Quae sidera excantata voce Thessala
  Lunamque coelo deripit.
Hic irresectum saeva dente livido
  Canidia rodens pollicem
Quid dixit? aut quid tacuit? "O rebus meis
  Non infideles arbitrae,
Nox, et Diana, quae silentium regis,
  Arcana quum fiunt sacra,
Nunc nunc adeste: nunc in hostiles domos
  Iram atque numen vertite.
Formidolosae dum latent silvis ferae,
  Dulci sopore languidae,

VARIOUS READINGS.

28. N. Heinsius conjectures *Laurens* in place of the common reading *currens*, which Bentley adopts but Fea condemns. Döring, however, successfully defends the proposed emendation on the ground that *currens* is not a proper epithet to be applied to the wild boar. "*currens* aprorum naturae repugnat, quippe qui non *currendo* sed *stando* et pugnae se aptando setis inhorrescere solent." Bentley moreover shows by various citations that *Laurens* is a very common epithet among the Latin poets, as well for the boar itself as for the woods in which the fiercest animals of this species were nurtured.

33. Aldus and R. Stephens read *terve*.

37. The MSS. vary in a remarkable degree with respect to the true reading of this line. The larger and better portion have either *exsecta* or *execta*, in which also the early editions and the scholiasts concur. Some MSS. of Lambinus's and one of Bersmann's give *exucta*. Others have *exucta*, *exusta*, *exuta*, *exulta*, *exerta*, &c. Cuninqam conjectures *Exsucca*, which is also found by Valart in the King's MS. This is certainly the best reading. Heinsius suggests *Exesta*, and Bentley *Exesa*, which they respectively adopt in their texts.

54. Instead of *Iram* a MS. of Brodaeus's has *Arcum*.

55. *Formidolosae* is found in many MSS. and in most of the early editions. Dacier and Bentley,

Senem, quod omnes rideant, adulterum
Latrent Suburanae canes,
Nardo perunctum, quale non perfectius
Meae laborarint manus. —
Quid accidit? cur dira barbarae minus
Venena Medeae valent,
Quibus superbam fugit ulta pellicem,
Magni Creontis filiam,
Quum palla, tabo munus imbutum, novam
Incendio nuptam abstulit?
Atqui nec herba, nec latens in asperis
Radix fefellit me locis.
Indormit unctis omnium cubilibus
Oblivione pellicum. —
Ah! ah! solutus ambulat veneficae
Scientioris carmine.
Non usitatis, Vare, potionibus,
O multa fleturum caput!
Ad me recurres: nec vocata mens tua
Marsis redibit vocibus.
Majus parabo, majus infundam tibi
Fastidienti poculum.
Priusque coelum sidet inferius mari,
Tellure porrecta super,
Quam non amore sic meo flagres, uti
Bitumen atris ignibus." —
Sub haec puer, jam non, ut ante, mollibus
Lenire verbis impias;
Sed dubius, unde rumperet silentium,
Misit Thyesteas preces:

VARIOUS READINGS.

however, contend for *Formidolosis* as given by Mancinelli and Ascensius, and in the Aldine edition of 1501, together with that of Junta 1503. This reading is adopted also by Cuningam, Sanadon, and others. Bentley well remarks; "*Formidolosus* ambigue significat, et qui formidat, et qui formidatur: quorum neutrum convenit *feris*, dum *sopore languidae sunt*."

58. Fea states that some of his MSS. and of the early editions have either *Suburbanae* or *Suburranae*. The true form is that given in the text, which Fea establishes from a comparison of ancient inscriptions, and likewise from the Greek form of the word, Σουβούρα.

59. Lambinus reads *nec perfectius*.

60. The Milan edition of 1482, that of Venice 1544, and in general all the early editions have *laborarunt*.

63. Bodaeus, the collation of Saxius, the Venice editions of 1479 and 1544, as well as the Milan edition of 1482, have *superba*. The reading *superbam*, however, is sanctioned by the best MSS. and advocated by many critics, especially Lambinus and Bentley. The latter observes "Rectius *superbam* legeris: dulcior enim compositio est, et epitheton aptissimum."

71. Bentley gives *Aha!* and Cuningam *Ha! ha!* The common reading, however, is preferable: *vid.* Explanatory notes.

80. Bentley in the text of his first edition has *projecta*, but in his preface recommends the substitution of *porrecta*.

" Venena magica fas nefasque, non valent
Convertere humanam vicem.
Diris agam vos: dira detestatio
Nulla expiatur victima.
Quin, ubi perire jussus expiravero,
Nocturnus occurram Furor,
Petamque vultus umbra curvis unguibus,
Quae vis deorum est Manium;
Et inquietis assidens praecordiis,
Pavore somnos auferam.
Vos turba vicatim hinc et hinc saxis petens
Contundet obscenas anus.
Post insepulta membra different lupi
Et Esquilinae alites.
Neque hoc parentes, heu mihi superstites!
Effugerit spectaculum.

Carmen VI.

Quid immerentes hospites vexas, canis,
Ignavus adversum lupos?
Quin huc inanes, si potes, vertis minas,
Et me remorsurum petis?
Nam, qualis aut Molossus, aut fulvus Lacon,
Amica vis pastoribus,
Agam per altas aure sublata nives,
Quaecunque praecedet fera.

VARIOUS READINGS.

87. The true reading of this passage is extremely doubtful. The commonly received one is *Venena magnum fas nefasque, non valent convertere humanam vicem.* Bentley conjectures *Venena magica fas nefasque non valent, Non vertere humanas vices.* This emendation, although exceedingly ingenious, we have preferred adopting only in part. Perhaps after all the remark of Bentley is nearest the truth, in which he conjectures that the line may be a mere interpolation. " Frustra tamen, opinor, labor omnis impenditur: et fortasse locum spurium et interpolatum curamus, qui *sola spongia* sanari poterit, nulla alia medicina."

90. Gesner conjectures *expiator.*

100. Many of the earlier editions have *Exquilinae*, which Fea maintains is the true form. Both *Exquilinae* and *Esquilinae*, however, are in use, and the latter is given not only in good MSS., but also in the editions of Bond, Bentley, Cuningam, Sanadon, Valart, Oberlinus, Combe, Wakefield, Döring, &c.

102. *Effugerit* is the reading of many MSS. and is adopted in the best editions. Some have *Effugerint* or *Effugerant.*

Epode 6.

3. A MS. of Pulmann's reads; *Quid? hôc inaneis verte, si potes, minas, Et me remorsurum pete.*

5. Cuningam gives *Molossos* and *Laco*, which last is found in two of Valart's MSS.

8. Some few editions read *procedet.*

Tu, quum timenda voce complesti nemus,
Projectum odoraris cibum.
Cave, cave: namque in malos asperrimus
Parata tollo cornua;
Qualis Lycambae spretus infido gener,
Aut acer hostis Bupalo.
An, si quis atro dente me petiverit,
Inultus ut flebo puer?

CARMEN VII.

AD POPULUM ROMANUM.

Quo, quo scelesti ruitis? aut cur dexteris
Aptantur enses conditi?
Parumne campis atque Neptuno super
Fusum est Latini sanguinis?
Non ut superbas invidae Carthaginis
Romanus arces ureret:
Intactus aut Britannus ut descenderet
Sacra catenatus via:
Sed ut, secundum vota Parthorum, sua
Urbs haec periret dextera.
Neque hic lupis mos, nec fuit leonibus,
Nunquam, nisi in dispar, feris.
Furorne caecus, an rapit vis acrior?
An culpa? responsum date. —

VARIOUS READINGS.

12. Markland suggests *Irata*.

14. Many of the early editions have *Bubalo*, erroneously.

16. Cuningam reads *fero*, but without any necessity.

EPODE 7.

1. Cuningam gives *et cur*, but conjectures that Horace wrote *ecquid*.

12. All the MSS. and nearly all the early editions have *umquam* or *unquam*. The Florence edition, however, of 1482, together with those of Venice 1490, 1492, 1544, and 1546, give *nunquam*. This last reading Bentley was the first among more recent editors to adopt, and he is followed by Cuningam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, Mitscherlich, Döring, Hunter, Kidd, &c.—In this same line a few MSS. and some of the early editions have *disparibus*, while others give *genus* for *feris*. This last originated probably from some gloss. N. Heinsius conjectures *Unquam, nisi dispari in fera*.

13. The best MSS., nearly all the early editions, together with those of Gesner, Oberlinus, Mitscherlich, Döring, Fea, Bothe, &c. have *caecus*, Bentley, however, on the authority of a few MSS. and the Venice edition of 1478, gives *caecos*, which Cuningam, Sanadon, Valart, and Wakefield adopt.

Tacent; et ora pallor albus inficit,
  Mentesque perculsae stupent.
Sic est; acerba fata Romanos agunt,
  Scelusque fraternae necis,
Ut immerentis fluxit in terram Remi
  Sacer nepotibus cruor.

CARMEN VIII.

IN ANUM LIBIDINOSAM.

Rogare longo putidam te saeculo,
  Vires quid enervet meas?
Quum sit tibi dens ater, et rugis vetus
  Frontem senectus exaret;
Hietque turpis inter aridas nates
  Podex, velut crudae bovis.
Sed incitat me pectus, et mammae putres,
  Equina quales ubera;
Venterque mollis, et femur tumentibus
  Exile suris additum.
Esto beata, funus atque imagines
  Ducant triumphales tuum;
Nec sit marita, quae rotundioribus
  Onusta baccis ambulet.
Quid? quod libelli Stoici inter sericos
  Jacere pulvillos amant:
Illiterati num minus nervi rigent?
  Minusve languet fascinum?
Quod ut superbo provoces ab inguine,
  Ore allaborandum est tibi.

VARIOUS READINGS.

15. The commonly received reading is that which we have given in the text: *et ora pallor albus inficit*; some MSS. however, and early editions give the following arrangement, *et albus ora pallor inficit*, which Bentley, Cuningam, Sanadon, Fea, and others adopt. The last mentioned critic considers this a softer and more harmonious reading than the former, but we may be permitted to doubt the accuracy of his remark.

16. The MSS. and editions vary, some having *perculsae* and others *percussae*. As regards the distinction between these two forms, Bentley well remarks: "In re graviore *perculsus* aptius vocabulum est: contra in leviore affectu *percussus* potius dixeris, ubi animus scilicet est *ictus, saucius*; non eversus tamen et consternatus. *vid.* Ode 1. 7. v. 11. Various Readings.

ERODE 8.

1. One of Bersmann's MSS. has *putridam*, and in the following line *quod*.

2. The editions vary, some placing a note of admiration after *meas*, while others conclude the line with a mark of interrogation. The latter is preferable as expressing more of indignant feeling.

15. Some editions place a mark of interrogation after *Quid*, a comma after *amant*, *rigent*, and *fascinum*, respectively, and a second mark of interrogation after *tibi*

CARMEN IX.

AD MAECENATEM.

Quando repostum Caecubum ad festas dapes,
  Victore laetus Caesare,
Tecum sub alta, sic Jovi gratum, domo,
  Beate Maecenas, bibam,
Sonante mixtum tibiis carmen lyra,
  Hac Dorium, illis barbarum?
Ut nuper, actus quum freto Neptunius
  Dux fugit, ustis navibus,
Minatus Urbi vincla, quae detraxerat
  Servis amicus perfidis.
Romanus, eheu! posteri negabitis,
  Emancipatus feminae,
Fert vallum et arma miles, et spadonibus
  Servire rugosis potest!
Interque signa turpe militaria
  Sol adspicit conopium!
Ad hoc frementes verterunt bis mille equos
  Galli, canentes Caesarem;
Hostiliumque navium portu latent
  Puppes sinistrorsum citae.
Io Triumphe! tu moraris aureos
  Currus, et intactas boves;
Io Triumphe! nec Jugurthino parem
  Bello reportasti ducem,

VARIOUS READINGS.

EPODE 9.

1. N. Heinsius conjectures *Quando O repostum*, which Bentley and Cuningam adopt. "Quam duré et inepté!" observes Fea.

5. Two of Lambinus's MSS. have *mixtis*, of which Bentley and Cuningam approve. Torrentius states that this reading was found by him in no MSS. worthy of credit; and Fea remarks, "Ego neque in MSS. neque in editis (inveni.)" Valart gives *mistis* as the reading of the Sorbonne MS.

6. The Milan edition of 1476 has *Doricum*, which Rutgersius also adopts.

15. Some editions read (*turpe!*) Cuningam also introduces this among his *corrigenda*.

16. The true form is *conopium*, from the Greek κωνώπιον, which is given in the best editions. Some editors give *conopeum*, others *conopeium*.

17. The MSS. and early editions vary in the reading of this passage, some having *Ad hunc*, others *Adhuc*, *At huc*, and *Ad huc*. Bentley substitutes *Ad hoc*, which Cuningam, Gesner, Oberlinus, Combe, Wakefield, Mitscherlich, Döring, and others adopt. Fea reads *At hòc*, and Bothe *Ad hunc*.

20. Some MSS. of Cruquius's and Lambinus's have *situe*, but Cruquius acknowledges that the original writing in his MSS. appears to have been *citae*.

23. Dacier places a mark of interrogation after *boves*, in which he is followed by Fea and others.

Neque Africanum, cui super Carthaginem
  Virtus sepulcrum condidit.
Terra marique victus hostis, Punico
  Lugubre mutavit sagum;
Aut ille centum nobilem Cretam urbibus,
  Ventis iturus non suis;
Exercitatas aut petit Syrtes Noto;
  Aut fertur incerto mari.
Capaciores affer huc, puer, scyphos,
  Et Chia vina, aut Lesbia,
Vel, quod fluentem nauseam coërceat,
  Metire nobis Caecubum.
Curam metumque Caesaris rerum juvat
  Dulci Lyaeo solvere.

CARMEN X.

IN MAEVIUM POETAM.

Mala soluta navis exit alite,
  Ferens olentem Maevium.
Ut horridis utrumque verberes latus,
  Auster, memento fluctibus.
Niger rudentes Eurus, inverso mari,
  Fractosque remos differat;
Insurgat Aquilo, quantus altis montibus
  Frangit trementes ilices;

VARIOUS READINGS.

25. Many MSS. and early editions have *Africano*, which is adopted by Muretus, Lambinus, Cruquius, D. Heinsius, Dacier, Gesner, Oberlinus, and Combe. But other MSS., and the Venice editions of 1479, 1483, 1490, 1492, give *Africanum*, which Bentley, Cuningam, Sanadon, Valart, Wakefield, Mitscherlich, Döring, and others adopt. The objections to *Africano*, as a reading, are well stated by Bentley. "Quid vero est *Africano bello?* annon et Jugurthinum etiam erat *Africanum?* Si id voluit Horatius, bello *Punico* dictum oportuit, non *Africano:* quo quidem nomine hoc ab illo distingui non potest. Sed esto hoc: quid deinde erit, quo illud *cui* referatur? *cui bello* in ea constructione necessario accipiendum erit; quo nihil ineptius fingi potest."

34. Bentley conjectures *Aut Chia*, referring it to *metire* which follows.

37. Klotz conjectures *Caesaris tecum*, understanding by *tecum* Maecenas. But Fea very correctly remarks, "Quis, sine commentario, *tecum* ad Maecenatem referat, quum immediate Horatius puerum alloquatur?"

EPODE 10.

4. Burmann (*ad. Val. Flacc.* 1. 639.) conjectures *flatibus*, which is also found in one of Valart's MSS.

8. Wakefield reads *Plangit*, on the authority of the Editio Princeps, which Bothe adopts. Wakefield, in defending this reading, observes, "Praecesserat vox *fractos;* et quorsum sodes *tremere*, si frangantur?" To which Döring replies; "Sed ex meo sensu *τὸ frangit* bene respondet *τῷ fractos*, et multo illo gravius est; ut *frangit* enim Aquilo ilices, ita frangere quoque debet *remos; franguntur* autem ilices dum *tremunt*." Cuningam reads *frementes*, and Klotz conjectures *gementes*.

Nec sidus atra nocte amicum appareat,
Qua tristis Orion cadit;
Quietiore nec feratur aequore,
Quam Graia victorum manus,
Quum Pallas usto vertit iram ab Ilio
In impiam Ajacis ratem.
O quantus instat navitis sudor tuis,
Tibique pallor luteus,
Et illa non virilis ejulatio,
Preces et aversum ad Jovem,
Ionius udo quum remugiens sinus
Noto carinam ruperit!
Opima quod si praeda curvo litore
Projecta mergos juveris,
Libidinosus immolabitur caper
Et agna Tempestatibus.

CARMEN XI.

AD PECTIUM.

Pecti, nihil me, sicut antea, juvat
Scribere versiculos Amore percussum gravi:
Amore, qui me praeter omnes expetit
Mollibus in pueris aut in puellis urere.
Hic tertius December, ex quo destiti
Inachia furere, silvis honorem decutit.
Heu! me, per urbem, nam pudet tanti mali,
Fabula quanta fui! conviviorum et poenitet,

VARIOUS READINGS.

13. Cuningam reads *usta*.

20. Some few MSS. have *sinu*, and in the following line *Notus*.

22. Bentley reads *projecta*, which Cuningam adopts. Fea condemns the emendation, but in unbecoming terms: "Vel repugnantibus MSS. et impressis, vituperatis librariis, et tot editoribus, qui tam negligenter hic versati sunt, Bentleius suo periculo emendat *projecta*. Sed audenter, et inscite; quis neque contextum intellexit, neque verborum vim, ac differentiam." Bentley defends his emendation as follows: "Dic, sodes, quid mergorum interesset, utrum *extentus*, an incurvatus, et quidem quadrupes constrictus jaceret? Nam utcumque, opinor, positi cadaveris rimari et lacerare viscera potuerunt. Sed, ut jam dixi, ab Horatii manu fuit, *Projecta litore praeda*; hoc est quae inhumata, insepulta, abjicitur."

EPODE 11.

2. Bos (*Animadv.* p. 51.) gives *percussum* from MSS. Bentley among others advocates this reading on the ground that *perculsum*, which is given in the common editions, is too strong for the idea intended to be conveyed: *vid.* Epod. 7. 16. Various Readings.

3. Bentley thinks that the presence of *et* takes away from the spirit of the passage, and therefore substitutes *ut*; but *vid.* Explanatory notes. Torrentius conjectures *heu poenitet*.

In queis amantem et languor et silentium
Arguit, et latere petitus imo spiritus.
Contrane lucrum nil valere candidum
Pauperis ingenium! querebar applorans tibi;
Simul calentis inverecundus deus
Fervidiore mero arcana promorat loco.
Quod si meis inaestuat praecordiis
Libera bilis, ut haec ingrata ventis dividat
Fomenta, vulnus nil malum levantia;
Desinet imparibus certare summotus pudor.
Ubi haec severus te palam laudaveram,
Jussus abire domum, ferebar incerto pede
Ad non amicos heu! mihi postes, et heu!
Limina dura, quibus lumbos et infregi latus.
Nunc, gloriantis quamlibet mulierculam
Vincere mollitia, amor Lycisci me tenet:
Unde expedire non amicorum queant
Libera consilia, nec contumeliae graves;
Sed alius ardor aut puellae candidae,
Aut teretis pueri, longam renodantis comam.

CARMEN XII.

IN ANUM LIBIDINOSAM.

Quid tibi vis, mulier nigris dignissima barris?
Munera cur mihi, quidve tabellas
Mittis, nec firmo juveni, neque naris obesae?
Namque sagacius unus odoror,

VARIOUS READINGS.

11. Some few editions read *Contraque.*

14. The Aldine edition of 1501, those of Basle, 1527, and 1531, and that of Fribourg 1536, give *Fervidiora mero arcana*, which is adopted by Baxter, Gesner, Oberlinus, Combe, Wakefield, and a few others. Fea asks with respect to this reading, "Qua auctoritate, et qua significatione?" to which Bothe replies; "Fervidiora facta vino hic dicit arcana et tanquam effervescentia." But this is at best a forced and unnatural interpretation.

17. The Florence edition of 1482 and that of Venice 1483 give *allevantia*, which Cuningam adopts.

19. A MS. in the British Museum, cited by Combe, has *Ut haec*, a reading which Cuningam had previously given on conjecture.

24. Bentley, following the authority of some MSS., gives *mollitie*, which Cuningam and Wakefield adopt. The objection to *mollitia* is the unpleasant sound produced by the final *a* of *mollitia* coming in contact with the initial *a* of *amor*. Fea, however, answers this extremely well: "Immo dulcior et mollior evadit, si aliquanto suspendas, et trahendo pronuncies, languidule; ut res videtur exigere."

28. Saxius gives as the reading of one of the Bodleian MSS. *longa renidentis coma.* The Florence edition of 1482, has *longam renidentis comam.*

EPODE 12.

2. Bentley, on the authority of MSS., reads *quid mihi*, in which he is followed by Cuningam, Valart, and Wakefield. Some MSS. and early editions have, in this same line, *curve tabellas.*

3. Cuningam and Valart follow the reading of the Venice edition and Glareanus, *nec naris.*

Polypus, an gravis hirsutis cubet hircus in alis,
  Quam canis acer, ubi lateat sus.
Qui sudor vietis et quam malus undique membris
  Crescit odor! quum, pene soluto,
Indomitam properat rabiem sedare; neque illi
  Jam manet humida creta, colorque
Stercore fucatus crocodili; jamque subando
  Tenta cubilia tectaque rumpit.
Vel mea quum saevis agitat fastidia verbis:
  "Inachia langues minus ac me:
Inachiam ter nocte potes; mihi semper ad unum
  Mollis opus: pereat male, quae te,
Lesbia, quaerenti taurum, monstravit inertem;
  Quum mihi Cous adesset Amyntas,
Cujus in indomito constantior inguine nervus,
  Quam nova collibus arbor inhaeret.
Muricibus Tyriis iteratae vellera lanae
  Cui properabantur? tibi nempe;
Ne foret aequales inter conviva, magis quem
  Diligeret mulier sua, quam te.
O ego infelix, quam tu fugis, ut pavet acres
  Agna lupos, capreaeque leones."

CARMEN XIII.

AD AMICOS.

Horrida tempestas coelum contraxit, et imbres
  Nivesque deducunt Jovem; nunc mare, nunc siluae
Threïcio Aquilone sonant. Rapiamus, amici,
  Occasionem de die; dumque virent genua,

VARIOUS READINGS.

7. Some editions have *Quis sudor*.
8. Cuningam has *Crescat*.
9. Glareanus gives *properanti* and *nec illis*.
12. The same critic has *rumpis*, and in the succeeding line *agitas*.
25. Some MSS. of Torrentius's, Bentley's, and Valart's, have *O ego infelix*, the reading of our text, and it is cited in this form by several of the ancient grammarians (*Charis.* p. 131. *Servius de ult. syll.* p. 1802. *Mart. Cap.* p. 64). Bentley, however, although he quotes these authorities, prefers *O ego non felix*, which is given also by Cuningam, Valart, and Fea. The reading *O ego infelix* is adopted, on the other hand, by Oberlinus, Combe, Gesner, Mitscherlich, Döring, and others.

EPODE 13.

1. Cuningam conjectures *constrixit*, a bold and unnecessary emendation.
3. Bentley reads *amice*, and gives as the title of the Epode AD AMICUM, in which he is followed

Et decet, obducta solvatur fronte senectus.
Tu vina Torquato move Consule pressa meo.
Caetera mitte loqui: deus haec fortasse benigna
Reducet in sedem vice. Nunc et Achaemenio
Perfundi nardo juvat, et fide Cyllenea
Levare diris pectora sollicitudinibus.
Nobilis ut grandi cecinit Centaurus alumno:
Invicte, mortalis dea nate, puer, Thetide,
Te manet Assaraci tellus, quam frigida parvi
Findunt Scamandri flumina, lubricus et Simoïs;
Unde tibi reditum curto subtemine Parcae
Rupere; nec mater domum caerula te revehet.
Illic omne malum vino cantuque levato,
Deformis aegrimoniae dulcibus alloquiis.

Carmen XIV.

AD MAECENATEM.

Mollis inertia cur tantam diffuderit imis
Oblivionem sensibus,
Pocula Lethaeos ut si ducentia somnos
Arente fauce traxerim,

VARIOUS READINGS.

by Cuningam, Sanadon, Valart, and Wakefield. The objection to *amici* is that the presence of *Tu* in the 6th, and *mitte* in the 7th line, prove the Epode to have been addressed to a single individual. To this we reply that *Tu* and *mitte* apply merely to one person of the assembled company, the singling out of whom from those present imparts spirit and animation to the passage. *vid.* Explanatory notes.

8. Some MSS., and nearly all the editions previous to that of Bentley, have *Achaemenia*. Bentley, on the authority of other MSS., reads *Achaemenio*, in which he is followed by Cuningam, Sanadon, Gesner, Valart, Oberlinus, Combe, Wakefield, Fea, and Hunter. *Nardum* as a neuter is preferable, in Horace at least, to *nardus* of the feminine gender, and the poet gives it as such in the 5th Epode, v. 59. *Nardo perunctum, quale*, &c. It is used also, as a neuter, by *Tibullus*, 2. 2. *Plin. H. N.* 12. 12. 26. *Celsus*, 3. 21. and *Columella* 12, 20. 5.

10. Bentley reads *duris*, in which he is followed by Cuningam, Sanadon, and Wakefield; but *diris* is found in the best MSS., and is adopted among others by Gesner, Mitscherlich, Fea, Döring, and Bothe.

15. The commonly received reading is *certo*, which Bentley alters to *curto*: an emendation of such peculiar elegance that we have not hesitated to admit it into our text. It is surprising that so few editions since Bentley's time have adopted it. For *subtemine* the collation of Saxius has *substamine*, and some of the early editions *subtegmine*; among which are the Milan edition of 1477, and that of Venice 1479. Klotz conjectures *certo sub nomine*, which Fea very properly condemns.

18. Bentley finds *et* interlined, in some of his MSS., between *aegrimoniae* and *dulcibus*; for which he conjectures *ac*, and reads as follows: *Illic omne malum vino cantuque levato Deformis aegrimoniae, ac dulcibus alloquiis.*"

Epode 14.

3. Some of Bentley's MSS. have *veluti* for *ut si*.

Candide Maecenas, occidis saepe rogando:
Deus, deus nam me vetat
Inceptos, olim promissum carmen, iambos
Ad umbilicum adducere.
Non aliter Samio dicunt arsisse Bathyllo
Anacreonta Teïum;
Qui persaepe cava testudine flevit amorem,
Non elaboratum ad pedem.
Ureris ipse miser! quod si non pulchrior ignis
Accendit obsessam Ilion,
Gaude sorte tua; me libertina, neque uno
Contenta, Phryne macerat.

CARMEN XV.

AD NEAERAM.

Nox erat, et coelo fulgebat Luna sereno
Inter minora sidera,
Quum tu, magnorum numen laesura deorum,
In verba jurabas mea,
Arctius, atque hedera procera adstringitur ilex,
Lentis adhaerens brachiis;
Dum pecori lupus, et nautis infestus Orion
Turbaret hibernum mare,
Intonsosque agitaret Apollinis aura capillos,
Fore hunc amorem mutuum.
O dolitura mea multum virtute Neaera,
Nam, si quid in Flacco viri est,
Non feret assiduas potiori te dare noctes,
Et quaeret iratus parem,
Nec semel offensae cedet constantia formae,
Si certus intrarit dolor.

VARIOUS READINGS.

5. Valart conjectures *me occidis;* but the absence of the pronoun in this line is much more elegant, especially as *me* occurs in the very next line.

6. Cuningam thinks that Horace wrote *me me vetat.*

EPODE 15.

4. Some of Vanderbourg's MSS. have *vota.*

8. The commonly received reading is *Turbaret,* and, in the succeeding line, *agitaret.* Bentley, however, on the authority of two MSS. and the printed edition of Locher, gives *Turbarit* and *agitarit.* The Latinity of this emendation is extremely questionable: Hunter, indeed, directly condemns it, observing; "Vulgatam lectionem Bentleius pessime mutavit in *turbarit* . . . . *agitarit,* quod, ubi praecesserat *jurabas,* ne Latinum quidem est, nec cum voce *dum,* rei jam tum praesentis continuationem notante, omnino cohaerere potest: quam ob culpam a Ric. Iohnsono merito vapulabat."

15. The common reading is *offensae,* for which Bentley conjectures *offensi,* which Döring adopts

At tu, quicunque es felicior, atque meo nunc
Superbus incedis malo,
Sis pecore et multa dives tellure licebit,
Tibique Pactolus fluat,
Nec te Pythagorae fallant arcana renati,
Formaque vincas Nirea;
Eheu! translatos alio moerebis amores:
Ast ego vicissim risero.

Carmen XVI.

AD POPULUM ROMANUM.

Altera jam teritur bellis civilibus aetas,
Suis et ipsa Roma viribus ruit.
Quam neque finitimi valuerunt perdere Marsi,
Minacis aut Etrusca Porsenae manus,
Aemula nec virtus Capuae, nec Spartacus acer,
Novisque rebus infidelis Allobrox;
Nec fera caerulea domuit Germania pube,
Parentibusque abominatus Hannibal:
Impia perdemus devoti sanguinis aetas;
Ferisque rursus occupabitur solum.
Barbarus, heu! cineres insistet victor, et Urbem
Eques sonante verberabit ungula;
Quaeque carent ventis et solibus, ossa Quirini,
Nefas videre! dissipabit insolens.
Forte, quid expediat, communiter, aut melior pars
Malis carere quaeritis laboribus.

VARIOUS READINGS.

and defends: "Dedi nempe pro vulgari lectione: *offensae*," observes the latter, "quae, sive hanc vocem active, (*ubi me semel offendisti*,) sive passive, (*ubi te semel offendero*,) explicaveris, friget et dura est, cum Bentleio *offensi*."

17. Instead of *At tu* many MSS and some of the early editions have *Et tu*.

22. Some MSS. and editions give *Nerea*; a manifest error.

Epode 16.

2. Barthius conjectures *ut* for *et*, in the sense of *ex quo*.

6. Bentley gives *Novisve*, and in the 8th line *Parentibusve*, on mere conjecture. Cuningam also adopts this reading.

15. We have retained the common reading as being sufficiently expressive. Fea, however, places a mark of interrogation after *expediat*, and another after *laboribus*, understanding *quaeritis* in the first clause. Rutgersius (*Lect. Venusin. c.* 11.) conjectures *Forte, (quod expediat,) communiter, aut melior pars Malis carere quaeritis laboribus?* Bentley approves of this emendation, although he does not admit it into his text, but gives the common reading with a mark of interrogation after *laboribus*.

Nulla sit hac potior sententia; Phocaeorum
  Velut profugit exsecrata civitas:
Agros atque Lares proprios, habitandaque fana
  Apris reliquit et rapacibus lupis:
Ire, pedes quocunque ferent, quocunque per undas
  Notus vocabit, aut protervus Africus.
Sic placet? an melius quis habet suadere? secunda
  Ratem occupare quid moramur alite?
Sed juremus in haec: Simul imis saxa renarint
  Vadis levata, ne redire sit nefas;
Neu conversa domum pigeat dare lintea, quando
  Padus Matina laverit cacumina;
In mare seu celsus proruperit Apenninus;
  Novaque monstra junxerit libidine
Mirus amor, juvet ut tigres subsidere cervis,
  Adulteretur et columba miluo;
Credula nec flavos timeant armenta leones;
  Ametque salsa laevis hircus aequora.
Haec, et quae poterunt reditus abscindere dulces,
  Eamus omnis exsecrata civitas,
Aut pars indocili melior grege; mollis et exspes
  Inominata perprimat cubilia.
Vos, quibus est virtus, muliebrem tollite luctum,
  Etrusca praeter et volate litora.
Nos manet Oceanus circumvagus: arva, beata
  Petamus arva, divites et insulas;

VARIOUS READINGS.

19. We have given *proprios*, which is found in the early editions, as preferable to the commonly received reading *patrios*.

20. Bonin conjectures *Ite*, and some of the early editions give *ferunt* for *ferent*.

29. Fea substitutes *proruperit*, which he finds in several MSS., for the common reading *procurrerit*. We have adopted his emendation, as far more forcible and spirited than the last-mentioned form. "Proprius congruit," observes the critic, "alto monti, qui se magno impetu efferat, horrendoque strepitu in mare praecipitet."

32. Some MSS. and editions give *milvio*, but *milvius* can hardly be considered as a correct form; the best editions of the Latin poetical writers have either *miluus* or *milvus: vid. Phaed. Fab.* 1. 31. *ed. Burman. in notis.*

33. Lambinus gives *fulvos*, which is found in some MSS. The greater number of MSS., however, and most of the early editions, give *flavos*. But Bentley, on the authority of four MSS. of Cruquius's, reads *ravos*, because *rava lupa* occurs in Ode 3. 27. 3, and Cicero (*Acad.* 2. 38.) styles the sea *ravum*. Until more conclusive arguments for this emendation can be found, the common reading must be allowed to stand.

35. Some MSS. have *abcidere*. Cuningam reads *quae reditus poterunt abscindere*.

36. One of Bersmann's MSS. has *omnes*; but this reading is refuted by Jan. Dousa (*Commentat. c.* 7. p. 661.).

37. Some MSS. and editions have *expers*, a reading which Porphyrion would seem to have adopted, since he explains the latter part of this line as follows: "quae mollis animi, et sine spe est, expersque virtutis."

38. Cuningam and Sanadon have *perprimant*.

39. Lambinus, on the authority of MSS., prefers *pellite luctum*, but he is refuted by Torrentius.

41. The true punctuation of this line is greatly contested. We have followed in our text the one most commonly received, and which certainly af-

Reddit ubi Cererem tellus inarata quotannis,
  Et imputata floret usque vinea;
Germinat et nunquam fallentis termes olivae,
  Suamque pulla ficus ornat arborem;
Mella cava manant ex ilice, montibus altis
  Levis crepante lympha desilit pede.
Illic injussae veniunt ad mulctra capellae,
  Refertque tenta grex amicus ubera:
Nec vespertinus circumgemit ursus ovili;
  Nec intumescit alma viperis humus.
Nulla nocent pecori contagia, nullius astri
  Gregem aestuosa torret impotentia.
Pluraque felices mirabimur; ut neque largis
  Aquosus Eurus arva radat imbribus,
Pinguia nec siccis urantur semina glebis;
  Utrumque rege temperante Coelitum.
Non huc Argoo contendit remige pinus,
  Neque impudica Colchis intulit pedem;
Non huc Sidonii torserunt cornua nautae,
  Laboriosa nec cohors Ulixei.

VARIOUS READINGS.

fords the most spirited meaning. Bentley, Cuningam, Dacier, Valart, Gesner, Oberlinus, and Combe remove the colon after *circumvagus*, and make *arva* depend upon it in construction. They differ among themselves, however, in placing, some, as Bentley for example, a semicolon after *beata*, and a comma after *arva;* and others, as Gesner, a colon after *arva* and no point after *beata*, which last therefore will refer to *arva* in the succeeding line. Some again make *circumvagus*, as we have done, an entire word, while others read *circum vagus*.

48. Bentley mentions *Nympha* as the reading of some MSS., and as having been approved of by many critics. He rejects it, however, and adopts the common reading, which we have given. Among those who advocate *Nympha* is Markland. But *crepante pede* is too elegantly figurative when applied to *lympha* to require any alteration of the received text. In this same line, Terentianus Maurus (*ap. Putsch.* c. 249.) has *diseilit*, and Marcilius *prosilit*.

51. Markland conjectures *vespertinum* and *ovile;* as more poetical, and refers to *Serm.* 1. 6. 113. Cuningam reads *vespertinus* and *ovile;* we have retained the common reading as decidedly the best, although Zeune maintains that *ovile* is sanctioned by more numerous authorities, and therefore restores it to Gesner's text.

52. Markland conjectures *alma*, in place of the common reading *alta* which hardly has any meaning here. We have adopted the emendation. Döring also appears fully aware of the necessity of some alteration of the text: "Si statuere licuit, librarios fortasse in epitheto voci *humus* addito peccasse, equidem pro *alta* malim *alma*, vel *atra*, ut, sicut *intumescit*, ad *atrum* viperarum venenum referatur."

53. In most editions this line is given as the 61st, and the one immediately following as the 62d. An anonymous critic in the *Miscell. Obs.* 1733, edited by Burmann, first suggested the arrangement given in our text, and which Wakefield, Valart, and Döring adopt. The verses in question certainly appear to much more advantage as they are at present placed, and harmonize better with the general sense of the preceding lines. Perhaps, after all, however, they are, as Döring suspects, a mere interpolation. Gesner retains the old arrangement, but encloses the lines within brackets.

Jupiter illa piae secrevit litora genti,
Ut inquinavit aere tempus aureum:
Aerea dehinc ferro duravit saecula; quorum
Piis secunda vate me datur fuga.

CARMEN XVII.

IN CANIDIAM.

Horatius.

Jam jam efficaci do manus scientiae
Supplex, et oro regna per Proserpinae,
Per et Dianae non movenda numina,
Per atque libros carminum valentium
Defixa coelo devocare sidera,
Canidia, parce vocibus tandem sacris,
Citumque retro solve, solve turbinem.
Movit nepotem Telephus Nereïum,
In quem superbus ordinarat agmina
Mysorum, et in quem tela acuta torserat.
Unxere matres Iliae addictum feris
Alitibus atque canibus homicidam Hectorem,
Postquam relictis moenibus rex procidit
Heu! pervicacis ad pedes Achilleï.

VARIOUS READINGS.

63. Some MSS. of Torrentius's and Bentley's have *sacravit*. Bentley reads *secrêrat* in the text of his first edition, but in the preface observes "repone *secrevit*." The same critic remarks, with regard to the reading *sacravit*, that it is nearly the same in effect with *secrevit*: "si enim *secrevit* ea litora piae genti, etiam *sacravit*, sive dicavit ei ut propriora." The remark is not correct: *vid.* Explanatory notes.

65. Bentley adopts this reading in his text, with the exception of *quorum*, for which he has *quo nunc*; but in his preface he corrects it, and gives *Aere, dehinc ferro duravit saecula; quorum*, &c., which is followed also by Gesner, Fea, and others. But the former reading is certainly more spirited and poetical, and as such we have adopted it. Döring does the same.

66. A MS. of Graevius's has *meditatur*.

EPODE 17.

1. Brodaeus has *manum*.

5. *Defixa*, as we have given it, is found in the collation of Saxius, in the Milan edition of 1477, in that of Venice 1479, in twelve of Valart's MSS., and is adopted by R. Stephens, Gesner, Mitscherlich, Döring, and others. *Refixa*, on the other hand, is found in numerous MSS., and is given by most editors. The former, however, seems best adapted to magic rites: *vid.* Explanatory notes.

11. Some MSS. give *Luxere*, which Lambinus and Bentley strive to defend. But *Unxere* is adopted by H. Stephens, D. Heinsius, Dacier, Gesner, Valart, Combe, Oberlinus, Döring, Hunter, and many others.

12. One of Bersmann's MSS. has *Hectora*.

Setosa duris exuere pellibus
Laboriosi remiges Ulixei,
Volente Circa, membra; tunc mens et sonus
Relapsus, atque notus in vultus honor.
Dedi satis superque poenarum tibi,
Amata nautis multum et institoribus.
Fugit juventas, et verecundus color
Reliquit ossa pelle amicta lurida;
Tuis capillus albus est odoribus,
Nullum a labore me reclinat otium.
Urguet diem nox, et dies noctem, neque est
Levare tenta spiritu praecordia.
Ergo negatum vincor ut credam miser,
Sabella pectus increpare carmina,
Caputque Marsa dissilire naenia.
Quid amplius vis? O mare! O terra! ardeo,
Quantum neque atro delibutus Hercules
Nessi cruore, nec Sicana fervida
Furens in Aetna flamma. Tu, donec cinis
Injuriosis aridus ventis ferar,
Cales venenis officina Colchicis.
Quae finis? aut quod me manet stipendium?
Effare: jussas cum fide poenas luam;
Paratus, expiare seu poposceris

VARIOUS READINGS.

16. The commonly received form is *Ulyssei*.

18. Some read *relatus*. Valart places immediately after this line, the 42d, 43d, 44th, and 45th.

22. Julius Scaliger objects to *ossa*, in which he is seconded by Bentley. "Quis," observes the former, "dicat colorem reliquisse *ossa?* non igitur debuit dicere ossa amicta pelle, sed reliquisse pellem amicientem ossa." To the same purpose is the remark of Bentley. "Quid enim? *Verecundus color* est rubor. Id quidem sine controversia est. *Rubor* ergo *reliquit ossa*. Quî pote, ut locum relinquat, ubi nunquam fuit? Quis *rubra ossa* vel fando audivit?" Bentley therefore conjectures *ora*. Cuningam allows *ossa* to remain, but places a comma after *reliquit*, understanding *me*, and reads *ossa pelle amictus lurida*, in which he is followed by Sanadon and Wakefield. But, notwithstanding all this opposition and censure, the common reading is correct, and must not be changed either in the form of the words or in the punctuation. The error of Scaliger and Bentley consists in their supposing *reliquit ossa* to be equivalent here to *exiit ex ossibus*, which is very far from being the case. The verb *relinquo* is frequently used in reference to things which one on departing does not take with him, but suffers to remain behind. Precisely so in the present instance; the vigour and bloom of youth depart, leaving behind them nought but a pallid and emaciated frame. Thus in Ovid, (*Am.* 9. 13. 14.) we have,

> "Quid juvat in nudis hamata retundere tela
> Ossibus? *ossa* mihi *nuda reliquit* amor."

29. A MSS. of Burmann's has *desilire*.

30. Bentley gives *O terra* on the authority of a MS. copy of Acron's scholia, which Fea adopts as more forcible than the common reading *et terra*. We have also given it in the text. This reading is likewise received by Cuningam, Sanadon, Valart, and Wakefield.

33. A MS. of Vossius's has *Urens*. It is found also in many other MSS., and in some of the early editions. Many MSS. again have *virens*, from which Bentley suggests *vivens*. But *Furens* is found in some MSS. of Torrentius's, in one of Pulmann's, and in another of Bersmann's. It is undoubtedly the true reading.

35. Bentley gives *Calet* on conjecture.

38. The received reading and punctuation of this and the following lines down to the 41st is as follows: *Paratus expiare, seu poposceris cen-*

Centum juvencis, sive mendaci lyra
Voles sonare Tu pudica, tu proba;
Perambulabis astra sidus aureum.
Infamis Helenae Castor offensus vice,
Fraterque magni Castoris, victi prece,
Ademta vati reddidere lumina.
Et tu, potes nam, solve me dementia,
O nec paternis obsoleta sordibus,
Nec in sepulcris pauperum prudens anus
Novendiales dissipare pulveres.
Tibi hospitale pectus, et purae manus:
Tuusque venter Pactumeius; et tuo
Cruore rubros obstetrix pannos lavit,
Utcunque fortis exsilis puerpera,

Canidia.

Quid obseratis auribus fundis preces?
Non saxa nudis surdiora navitis
Neptunus alto tundit hibernus salo.
Inultus ut tu riseris Cotyttia
Vulgata, sacrum liberi Cupidinis?
Et Esquilini Pontifex venefici

VARIOUS READINGS.

tum juvencos, sive mendaci lyra Voles sonari: tu pudice, tu proba, Perambulabis, &c. We have adopted in our text the reading and punctuation recommended by Bentley in his *Curae Novissimae* (*Mus. Crit.* vol. 1. p. 194.) and which is also followed by Kidd. The form *juvencis*, which Bentley adopts, is found in the Battelian MS. and is given also by Cuningam and Sanadon.

42. This verse and those immediately following down to the forty-fifth inclusive, are inserted by Valart after the 18th line.

50. Previous to Bentley's time, *partumeius*, the reading of a few MSS. of inferior note, was defended by Tumebus, Lambinus, Dacier, Talbot, Torrentius, Despres, and others. Bentley, however, shows conclusively that *Pactumeius* is the true reading. "Nulla foedior sordes," observes the critic, "usquam Horatium inquinavit, quam hoc in loco; ubi ex malae notae codicibus *partumeius*, verbum ad ultimam Barbariam oblegandum, nobis obtrudunt. Quid autem est *venter partumeius?* Respondebunt tam lepidae mercis mangones, compositum esse a *partu* et *meiere;* qui tam facile scificet et sine ullo nixu pariat, ut potius meiere quam parturire videatur. Quid autem? quisquamne alius hac voce usus est? Non. An ad analogiae regulas formatum est? Ne hoc quidem. Sunt tamen, qui *submeius* et *submeiubus* ex infima corruptae Latinitatis faece depromant. Praeclare vero comparatum est, si Flaccus ex Marcello Empirico Latine loqui discet. Revocanda igitur est antiqua et vera lectio *Pactumeius*, quam solam agnoscunt scholiastes uterque, et editiones priscae ante Aldum, et omnes opinor membranae paullo vetustiores." Vanderbourg observes to the same effect: "*Partumeius* ne se trouve point dans les anciens MSS. Parmi les miens le meilleur de ceux qui la rapportent n'est que du 12 siècle. Ce mot est tout-à-fait barbare. Il est bas et injurieux dans un passage où Horace soutient une ironie que ce seul mot auroit suffi pour dévoiler. *Pactumeius* au contraire, est la leçon des meilleures éditions et des plus anciens MSS." Every editor of note since Bentley's time adopts the reading which he advocates, except Fea, who seeks to renew the objections of Dacier. But every difficulty disappears if with Bentley we understand *erat*.

Impune ut Urbem nomine impleris meo?
Quid proderat ditasse Pelignas anus
Velociusve miscuisse toxicum?
Sed tardiora fata te votis manent:
Ingrata misero vita ducenda est, in hoc,
Novis ut usque suppetas laboribus.
Optat quietem Pelopis infidi pater,
Egens benignae Tantalus semper dapis;
Optat Prometheus obligatus aliti;
Optat supremo collocare Sisyphus
In monte saxum; sed vetant leges Jovis.
Voles modo altis desilire turribus,
Modo ense pectus Norico recludere;
Frustraque vincla gutturi nectes tuo,
Fastidiosa tristis aegrimonia.
Vectabor humeris tunc ego inimicis eques,
Meaeque terra cedet insolentiae.
An, quae movere cereas imagines,
Ut ipse nosti curiosus, et polo
Deripere Lunam vocibus possim meis,
Possim crematos excitare mortuos,
Desideríque temperare poculum,
Plorem artis, in te nil agentis, exitum?

VARIOUS READINGS.

60. Bentley gives *proderat* on the authority of two MSS. in place of the more common form *proderit*. Among the advocates of the latter reading are Cuningam, Sanadon, and Fea. The former, however, is decidedly superior.—For *ditasse*, in this same line, Markland conjectures *vicisse*.

62. Some read *Si tardiora*, but *Sed tardiora* is found in many good MSS., in the Milan edition of 1477, in the Venice editions of 1479, 1483, 1490, in the Florence edition of 1482, and is adopted by Bentley, Cuningam, Sanadon, Oberlinus, Gesner, Combe, Wakefield, Mitscherlich, Döring, and others. The editions which have *Si* remove the mark of interrogation after *toxicum* and place it after *manent*.

64. Bentley, on the authority of some of the early editions, reads *laboribus* in place of the common form *doloribus*. We have adopted the emendation, especially as the latter seems to have been originally a mere gloss of the former word.

65. The common reading is *infidus*. But almost all the MSS., together with the edition of Locher, have *infidi*, which is adopted by Bentley, Cuningam, Sanadon, Valart, Wakefield, Döring, Hunter, and Kidd.

72. Some have *innectes;* as for example R. Stephens, Lambinus, and Talbot. It is found also in the collation of Saxius, in the Milan edition of 1477, in that of Venice 1479, and in the Florence edition of 1482. But the greater number of authorities are in favour of *nectes*.

78 and 79. All Bentley's MSS., together with very many of Vanderbourg's and Fea's, have *possim*. It is found also in several of the early editions. On the other hand, *possum* is found in the Aldine edition of 1501, and is adopted by H. Stephens, Muretus, Dacier, and a few others. The former is to be preferred.

80. Bentley gives *pocula* on the authority of MSS.

81. The Milan edition of 1477, that of Venice 1479, together with R. and H. Stephens, give *habentis*. Lambinus, in his second edition, abandons the reading *agentis* and adopts *habentis* in its place. He is refuted by Torrentius and Talbot. Five of Valart's MSS. give *nil habentis exitûs*, and twenty-three *nil agentis exitûs*.

Q. HORATII FLACCI

CARMEN SAECULARE

PRO INCOLUMITATE IMPERII.

Phoebe, silvarumque potens Diana,
Lucidum coeli decus, o colendi
Semper et culti, date, quae precamur
Tempore sacro:

Quo Sibyllini monuere versus
Virgines lectas puerosque castos
Dîs, quibus septem placuere colles,
Dicere carmen.

Alme Sol, curru nitido diem qui
Promis et celas, aliusque et idem
Nasceris, possis nihil urbe Roma
Visere majus.

Rite maturos aperire partus
Lenis Ilithyia, tuere matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

VARIOUS READINGS.

Saecular Hymn.

4. One of the MSS. collated by Saxius has *prisco*, which is also given by the ancient scholiast.

5. Two of Bersmann's MSS. have *Quod*.

16. The commonly received reading is *Genetalis*, which is found in all the MSS., and adopted in all the best editions except Bentley's. The great critic reads *Genetyllis*, and enters into a long and learned defence of his emendation. We will cite the words of Gesner on the other side. "Nec ego ausim *Genitalem* genendi et pariendi praesidem damnare, quam omnes in universum libri agnoscant: cum praesertim *Genetyllis* sit Latinis inauditum, et Graecis turpiculum fere, Veneris potius epitheton lascivae, quam Dianae." Cuningam suggests *Genitiva*, yet reads *Genitalis*. Sanadon adopts Bentley's conjecture, and it is approved of also by Burmann (*ad Propert.* 3. 8. 11.)

Diva, producas subolem, Patrumque
Prosperes decreta super jugandis
Feminis, prolisque novae feraci
Lege marita:

Certus undenos decies per annos
Orbis ut cantus referatque ludos,
Ter die claro, totiesque grata
Nocte frequentes.

Vosque veraces cecinisse, Parcae,
Quod semel dictum est, stabilisque rerum
Terminus servat, bona jam peractis
Jungite fata.

Fertilis frugum pecorisque Tellus
Spicea donet Cererem corona:
Nutriant fetus et aquae salubres,
Et Jovis aurae.

Condito mitis placidusque telo
Supplices audi pueros, Apollo:
Siderum regina bicornis, audi,
Luna, puellas.

VARIOUS READINGS.

21. Some MSS. and three editions of the 16th century have *ut denos*, and in the succeeding line *Orbis et*.

25. The true interpretation, and consequently the reading, of this stanza have been greatly contested. Bentley objects to *dictum est* and *servat*, on the ground that the subjunctive would be more in accordance with correct Latinity. For *servat* therefore he reads *servet*, and for *dictum est* he retains *dictum* merely, as an accusative case, while he substitutes *stabilis per aevum* for *stabilisque rerum*. The whole stanza as arranged by him then will be as follows:

Vosque veraces cecinisse, Parcae,
Quod semel dictum stabilis per aevum
Terminus servet, bona jam peractis
Jungite fata.

In his *Curae Novissimae*, however, the same critic suggests the following:

Quod semel dictum est, stabilisque rerum.
Terminus haeret:

to which he subjoins, "Ita fortasse pro *servet*, quod sane non capio. US producitur ob caesuram vel ob H." (*Mus. Crit.* vol. 1. p. 196). This emendation, however, is far inferior to the former; and Kidd well remarks of it, "At, vir praestantissime, nisi ipsa illa acies judicii tui quotidiana pugna retunderetur, hanc licentiam non concessissea." The more usual reading in the editions is *Quod semel dictum est, stabilisque rerum Terminus servet*," which is given among others by Gesner. Cuningam has *Quod semel dictum, stabilisque rerum Terminus servet*. The reading which we have adopted appears to us decidedly superior to the rest; and if our interpretation of the whole passage (vid. Explanatory notes) be correct, the direct reference in *dictum est* and *servat* to what is certain and immutable necessarily requires the indicative mood. Aldus was the first that gave *servat*.

31. Editors differ with respect to the punctuation of this line, some placing a comma after *aquae*, and referring *salubres* to *aurae*, others placing a comma after *salubres*. This latter punctuation we have adopted, but *salubres* still may be referred as well to *aurae* as to *aquae*.

Roma si vestrum est opus, Iliaeque
Litus Etruscum tenuere turmae,
Jussa pars mutare Lares et urbem
Sospite cursu:

Cui per ardentem sine fraude Trojam
Castus Aeneas patriae superstes
Liberum munivit iter, daturus
Plura relictis:

Dî, probos mores docili juventae,
Dî, senectuti placidae quietem,
Romulae genti date remque prolemque
Et decus omne.

Quique vos bubus veneratur albis,
Clarus Anchisae Venerisque sanguis,
Imperet, bellante prior, jacentem
Lenis in hostem.

Jam mari terraque manus potentes
Medus Albanasque timet secures:
Jam Scythae responsa petunt, superbi
Nuper, et Indi.

Jam Fides, et Pax, et Honor, Pudorque
Priscus, et neglecta redire Virtus
Audet: apparetque beata pleno
Copia cornu.

VARIOUS READINGS.

45. For *docili* in this, and *senectuti* in the succeeding line, Bentley gives, on the authority of a few MSS., *docilis* and *senectutis*. One MS. has *Dî, senectuti placidam quietem.*

49. Most of the MSS. of Torrentius and Cruquius have *Quaeque* for *Quique*, and in the 51st line *impetret* for *imperet;* which reading one of the scholiasts favours. The Göttingen MS. and the collation of Saxius also have *Quaeque.* This reading is strongly advocated by Bentley, who introduces both *Quaeque* and *impetret* into his text. Cuningam likewise approves of it, and Bos (*Animadv.* p. 55.) We have preferred the common reading, however, with Gesner, Hunter, and others, as more in accordance with the precept of Anchises (*Virg. Æn.* 6. 852.)

"Tu *regere imperio* populos, Romane, memento;
Hae tibi erunt artes; pacisque imponere morem,
Parcere subjectis et *debellare superbos.*"

53. Bentley conjectures *manum potentem*, but *vid.* Explanatory notes.

Augur, et fulgente decorus arcu
Phoebus, acceptusque novem Camenis,
Qui salutari levat arte fessos
Corporis artus.

Si Palatinas videt aequus arces,
Remque Romanam Latiumque, felix,
Alterum in lustrum, meliusque semper
Proroget aevum.

Quaeque Aventinum tenet Algidumque,
Quindecim Diana preces virorum
Curet, et votis puerorum amicas
Applicet aures.

Haec Jovem sentire, deosque cunctos,
Spem bonam certamque domum reporto,
Doctus et Phoebi chorus et Dianae
Dicere laudes.

VARIOUS READINGS.

65. Many MSS. of good repute have *aras;* and this reading is recognized also by Porphyrion, who observes; "Apparet jam eo tempore ab Augusto dedicatum fuisse in Palatio Apollinis templum, et sensus est—*Si acceptas aras habet Apollo quae in Palatio dedicatae sunt.*" Other MSS., on the contrary, as well as all the early editions, have *arces* or *arcis*. We have retained *arces*. Bentley observes, "Utraque quidem lectio proba est et venusta, ut nescias fere utri priores partes jure sint deferendae."

68. Instead of *proroget* in this line, and *curet* and *applicet* in those which follow, four MSS. of Cruquius's, one of Bersmann's, and two of Bentley's have *prorogat*, *curat*, and *applicat*. Three of Bersmann's and the same number of Bentley's have *curat* and *applicat;* and in this reading many of the early editions concur. The greater number of MSS., however have *proroget*, *curet*, and *applicet*, and these forms are certainly preferable, particularly on account of what precedes: "*Si Palatinas videt aequus arces.*"

66. The editions vary with respect to the punctuation of this line, some placing no comma after *Romanam* or *felix*, but one between *Latiumque* and *felix;* others reading *Remque Romanam*, *Latiumque felix*. We have adopted the former, making *felix* an epithet of Phoebus, in the sense of "*propitius.*" This explanation is likewise given by the scholiast in one of Cruquius's MSS., and accords with the meaning given to *felix* in the following passage of Virgil (*Æn.* 1. 330.).

"*Sis felix, et nostrum leves quaecunque laborem.*"

Q. HORATII FLACCI

SERMONES.

Q. HORATII FLACCI

S E R M O N U M

LIBER PRIMUS.

Satira I.

IN AVAROS.

Quî fit, Maecenas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit, illa
Contentus vivat, laudet diversa sequentes?
O fortunati mercatores! gravis annis
Miles ait, multo jam fractus membra labore.
Contra mercator, navim jactantibus austris,
Militia est potior! Quid enim? concurritur: horae
Momento aut cita mors venit aut victoria laeta.
Agricolam laudat juris legumque peritus,
Sub galli cantum consultor ubi ostia pulsat.

VARIOUS READINGS.

Satira 1.

2. Several MSS. have *ulla*, which is found also in the editio princeps. Fea approves of this reading as "elegantius et plenius vulgato *illa*." But the common *illa* is adopted, as it should be, in the best editions, being found in the best MSS.

4. An anonymous critic, supposed to be Bouhier, in the Journal published at Trevoux (June, 1715) conjectures *armis* for *annis*, which emendation is adopted by Sanadon, Valart, Wakefield, and Bothe. Among other advocates it has F. A. Wolf. (*Horat. Erste Satire Lat. u. Deutsch.* Berlin, 1813.) But *gravis annis* is much simpler, and more in accordance with the rest of the line: *multo jam fractus membra labore*. Besides, it is far from being an uncommon form. Thus in Virgil (*Æn.* 9. 246.) we have "*Hic annis gravis atque animi maturus Aletes*," and in Terence, (*Heaut.* 4. 1. 32.) "*Quanto tu me es annis gravior, tanto es ignoscentior.*" So also among the Greek writers: χρόνῳ βραδύς. ' ed. *Col.* 851. ed. *Brunck.* ἐν γήρᾳ βαρὺς, Aj. 981. σὺν γήρᾳ βαρεῖς, *Oed. Tyr.* 17. βαρὺς ἐνιαυτοῖς. *Theocr. Idyll.* 34. 100. They who are in favour of *armis* here, give it a general signification: "quodvis officii militaris instrumentum."

7. A few MSS. have *Quid ni?* which Fea prefers But *Quid enim?* is far preferable, answering to the τί γάρ of the Greeks.

8. In Bersmann's MSS. the first *aut* is wanting.

Ille, datis vadibus qui rure extractus in urbem est,
Solos felices viventes clamat in urbe.
Cetera de genere hoc, adeo sunt multa, loquacem
Delassare valent Fabium. Ne te morer, audi
Quo rem deducam. Si quis deus, *En ego*, dicat,
Jam faciam quod vultis : eris tu, qui modo miles,
Mercator : tu, consultus modo, rusticus : hinc vos,
Vos hinc mutatis discedite partibus. Eia,
Quid statis ? — nolint. Atqui licet esse beatis.
Quid causae est, merito quin illis Jupiter ambas
Iratus buccas inflet, neque se fore posthac
Tam facilem dicat, votis ut praebeat aurem ?
Praeterea, ne sic, ut qui jocularia, ridens
Percurram : quamquam ridentem dicere verum
Quid vetat ? ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima :
Sed tamen amoto quaeramus seria ludo.
Ille gravem duro terram qui vertit aratro,
Perfidus hic cautor, miles, nautaeque, per omne
Audaces mare qui currunt, hac mente laborem

VARIOUS READINGS.

19. Markland conjectures *At quels licet esse beatis, Quid*, &c.

23. An anonymous critic in Sandby's edition suggests *Praetereo.*

25. Many MSS. have *Quis.* In this same line Sanadon conjectures *et* for *ut.*

27. Markland observes of this line, "Vix est Horatii."

29. The commonly received reading is *Perfidus hic caupo*, for which Markland (*Epist. Crit. ad Hare*, p. 4.) proposes to substitute *Causidicus vafer hic.* The mode by which the critic arrives at this new reading is rather an amusing one. The letters *fidus hic cau*, says he, being transposed, give us the word *causidicus ;* for *s* and *f* are frequently mistaken in the manuscripts for each other, and the letter *h* is often thrown into the middle of a word by the blundering of copyists. "A manner of criticism," observes Dr. Francis, "not unlike that of Lord Peter, who not being able to find the word *shoulder-knot*, in the will *totidem syllabis*, was determined to find it *totidem literis.*" Schrader (*Emend.* c. 4) and an anonymous critic cited by Taylor (*Elements of Civil Law*, p. 220.) conjecture *cautor* for *caupo.* Valart (*Praef. ad Horat.* p. x.) suggests *Callidus hic cautor*, Wakefield, after accumulating many passages to illustrate St. Paul's use of *καπηλεύοντες* (2. *Corinth.* c. 2. *v.* 17.) decides in favour of the common reading, while Porson (*ad Toup*, p. 506.) declares for *cautor*, and also remarks, "Λόγων κάπηλος et *caupo verborum* pro *causidico* recte dicitur. Sed dubito an simplex *κάπηλος* vel *caupo* sensum eundem admittat." Fea, on the authority of a few MSS., gives *campo* for *caupo*, and on mere conjecture reads *praefidus*, in the sense of *fidissimus*, for *perfidus*, placing no point after *campo*, but a semicolon after *miles.* This same reading is also suggested by H. de Bosch. (*Praef. ad Poëm.* p. xxiii.), except that he gives *Permigil* for *Perfidus.* Of all these emendations *cautor* is undoubtedly the best, and as such we have adopted it in our text. As to the common reading *caupo*, it is difficult to conceive on what grounds it can be defended. Horace, in order to prove his general proposition, that no man lives contented with his lot, introduces four classes of persons, the *soldier*, the *trader*, the *lawyer*, and the *farmer*, (v. 4—12,) each dissatisfied with their respective pursuits in life. The same characters are brought forward a second time (v. 18. 19.) and in the same order. When, however, they are mentioned a third time by the poet, and in an inverted order (v. 28—30.) he is made by the common reading to substitute for the lawyer, the *caupo* or "vintner," (for that *caupo* cannot here be taken in the sense of *causidicus* we have good reason with Porson to doubt.) Now, why is the lawyer excluded? If we believe Döring, it is done by Horace out of respect for that class of men, or else because the Roman lawyers did not then make the giving of advice to suitors a source of emolument to them-

Sese ferre, senes ut in otia tuta recedant,
Aiunt, quum sibi sint congesta cibaria; sicut
Parvula (nam exemplo est) magni formica laboris
Ore trahit quodcunque potest, atque addit acervo,
Quem struit, haud ignara ac non incauta futuri.
Quae, simul inversum contristat Aquarius annum,
Non usquam prorepit, et illis utitur ante
Quaesitis sapiens: quum te neque fervidus aestus
Demoveat lucro, neque hiems, ignis, mare, ferrum;
Nil obstet tibi, dum ne sit te ditior alter.
Quid juvat immensum te argenti pondus et auri
Furtim defossa timidum deponere terra? —
Quod, si comminuas, vilem redigatur ad assem. —
At, ni id fit, quid habet pulchri constructus acervus?
Millia frumenti tua triverit area centum;
Non tuus hoc capiet venter plus ac meus: ut, si
Reticulum panis venales inter onusto
Forte vehas humero, nihilo plus accipias, quam
Qui nil portarit. Vel dic, quid referat intra
Naturae fines viventi, jugera centum an
Mille aret? — *At suave est ex magno tollere acervo.* —
Dum ex parvo nobis tantundem haurire relinquas,
Cur tua plus laudes cumeris granaria nostris?
Ut tibi si sit opus liquidi non amplius urna
Vel cyatho, et dicas: *Magno de flumine malim,*
Quam ex hoc fonticulo tantundem sumere. Eo fit,

VARIOUS READINGS.

selves. The first supposition is entirely gratuitous; the second is based very probably upon the Cincian Law. Now, even though this law had been newly enforced by Augustus under severe penalties, still this would not prevent many of the lawyers of the day from habitually violating that statute. Indeed the very nature of the penalty imposed by the emperor (τετραπλάσιον ὧν λάβωσιν. *Dion. Cass.* 54. c. 18.) proves the previous frequency of the practice. But, waiving all these objections, how are we to defend the propriety of the term *caupo* which has been substituted in the common text? What peculiar hardships and privations does the "*vintner*" undergo, that he more than any other should grow weary of his employment? Is there not, on the contrary, every thing in that employment, especially if he who pursues it be *perfidus*, to attach him more strongly to it? The common reading then must be abandoned, and *cautor* substituted for *caupo*. For remarks on the propriety of *cautor* as applied to the legal profession, *vid.* Explanatory notes.

38. The greater number of editions, and among them those of the best note, together with the editio princeps, give *sapiens:* Some MSS., on the other hand, and most of the early editions, have *patiens:* which Fea adopts. Three of the early editions have *potieris:* an evident error for *potiens:* Gesner's remark very probably is not far from the truth: "Interdum putare subit, ex *potiens* rariusculo ortum *patiens;* hoc cum displiceret, mutatum in *sapiens.*"

43. A MS. of Bersmann's has *in assem.*

46. Some of the early editions have *plus quam meus,* in which they have been followed by many subsequent ones. The reading which we have given in the text is found in two of Bersmann's MSS. and in ten of Bentley's. In this same line Glareanus gives *hinc capiet* for *hoc capiet.*

55. The more common reading is *mallem,* Bentley gives the preference to *malim* on the authority of MSS. in which he is followed by Cuningam, Sanadon, Wakefield, Fea, and others.

Plenior ut si quos delectet copia justo,
Cum ripa simul avulsos ferat Aufidus acer:
At qui tantuli eget, quanto est opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.
At bona pars hominum, decepta cupidine falso,
Nil satis est, inquit; quia tanti, quantum habeas, sis.
Quid facias illi? Jubeas miserum esse, libenter
Quatenus id facit. Ut quidam memoratur Athenis
Sordidus ac dives populi contemnere voces
Sic solitus: Populus me sibilat, at mihi plaudo
Ipse domi, simul ac nummos contemplor in arca. —
Tantalus a labris sitiens fugientia captat
Flumina: Quid rides? mutato nomine de te
Fabula narratur: congestis undique saccis
Indormis inhians, et tanquam parcere sacris
Cogeris, aut pictis tanquam gaudere tabellis.
Nescis quo valeat nummus? quem praebeat usum?
Panis ematur, olus, vini sextarius: adde,
Queis humana sibi doleat natura negatis.
An vigilare metu exanimem, noctesque diesque
Formidare malos fures, incendia, servos,
Ne te compilent fugientes, hoc juvat? Horum
Semper ego optarim pauperrimus esse bonorum. —
At si condoluit tentatum frigore corpus,
Aut alius casus lecto te affixit, habes qui
Assideat, fomenta paret, medicum roget, ut te
Suscitet, ac natis reddat carisque propinquis. —
Non uxor salvum te vult, non filius: omnes

VARIOUS READINGS.

59. The collation of Saxius and one of Bersmann's MSS. have *tantulo*. In this same line Bentley gives *quantum* on the authority of MSS. in which he is followed by Cuningam, Sanadon, and Wakefield.

63. Bentley conjectures *miseram* (referring to *bona pars*,) in which he is followed by Cuningam and Sanadon. Valart finds this same reading in one of his MSS., and adopts it in like manner. Every other edition, however, of any celebrity has *miserum*, which may be satisfactorily explained by Synesis.—In this same line, the more usual punctuation is to place a comma after *libenter*, and none after *esse*. We have pointed the line in the mode adopted by Torrentius, Cuningam, Sanadon, Markland, Fea, Döring, and others, on the authority of good MSS.

71. Markland conjectures *Qui dormis* for *Indormis*.

77. Fea places a comma after *malos*, and refers to *Serm.* 1 4. 3. But his reference does not bear him out, since the poet here alludes to vice in general.

81. Most MSS., and nearly all the editions, as well of an early as a more recent date, have either *affixit* or *adfixit*. Others give *afflixit*. The first is preferable, and Gesner well remarks: "Affixit mihi magis hic placet, quia vehementia et primus impetus morbi, quem exprimit *afflixit*, non tam eget amicorum auxilio, quam ejus duratio et longa molestia, quam signat *affixit*, ut surgere, et rebus suis superesse, ministrare sibi necessaria, non possit."

83. Many editions have a mark of interrogation

Vicini oderunt, noti, pueri atque puellae.
Miraris, quum tu argento post omnia ponas,
Si nemo praestet, quem non merearis, amorem?
An sic cognatos, nullo natura labore
Quos tibi dat, retinere velis, servareque amicos?
Infelix operam perdas, ut si quis asellum
In campo doceat parentem currere frenis!
Denique sit finis quaerendi; quoque habeas plus,
Pauperiem metuas minus, et finire laborem
Incipias, parto quod avebas. Ne facias, quod
Ummidius, qui, tam (non longa est fabula) dives,
Ut metiretur nummos; ita sordidus, ut se
Non unquam servo melius vestiret; ad usque
Supremum tempus, ne se penuria victus
Opprimeret, metuebat. At hunc liberta securi
Divisit medium, fortissima Tyndaridarum.
Quid mî igitur suades? ut vivam Maenius aut sic
Ut Nomentanus? Pergis pugnantia secum
Frontibus adversis componere? Non ego, avarum
Quum veto te fieri, vappam jubeo ac nebulonem.
Est inter Tanain quiddam socerumque Viselli:
Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.

VARIOUS READINGS.

after *propinquis*, others a simple period. The latter is preferable, and is sanctioned by the authority of Markland. *vid.* Explanatory notes.

87. The more usual mode is to place a comma after *amorem*.

88. The common reading is *At, si* for which many MSS. of good repute give *An, si*. Bentley contends strenuously for this latter reading. Baxter and Sandby give *Atqui*, but Gesner alters Baxter's text to *An si* Wakefield conjectures *An sic* which Valart also finds in the Sorbonne MS. We have adopted this with Valart, Fea, and Döring.

92. Nearly all the MSS. have *Cumque*, which Bentley receives into his text. Others read *quumque*, but *quoque* is found in some of the best editions. Markland declares in favour of it, observing, "Lege *quoque*, i. e. *quanto* plus habeas *tanto* minus metuas pauperiem." So also Taylor (*ad Lys.* p. 576. 2.) "*quoque*, ita scribendum puto, pro *quomque*, id est, *quumque*: *quo* magis dives sis, *eo* minus pauperiem metuas."

94. The punctuation of this line varies in different editions, some placing a semicolon or colon, others a full stop, after *avebas*. The latter we have adopted as more impressive and forcible. Some editions have *Nec facias*.

95. Bentley acutely conjectures *qui tam* in place of *quidam* the common reading. He is followed by Cuningam, Sanadon, Valart, Wakefield, Fea, Döring, Hunter, Kidd, and many others. Heindorff endeavours to defend the common reading, and places a full stop after *fabula*. But this produces a very awkward effect. With regard to *quidam* it need only be observed that Horace, who never applies the term to any but inferior and ignoble personages, would certainly never apply it to a man so wealthy as to measure his riches, and who besides must have been known to all. We have given Bentley's emendation, slightly improved in punctuation by Döring.

100. Cuningam reads on conjecture *Tyndareorum*.

101. The more usual reading is *Naevius*, but some MSS. and several of the early editions have *Mevius*, from which Bentley gives, on conjecture, *Maenius*, especially as an individual of the same name, and similar character, is mentioned in Epist. 1. 15. 26. This emendation is adopted in the best editions.

107. Markland conjectures *citrave*.

Illuc, unde abii, redeo. Nemon' ut avarus
Se probet, ac potius laudet diversa sequentes?
Quodque aliena capella gerat distentius uber,
Tabescat? neque se majori pauperiorum
Turbae comparet? hunc atque hunc superare laboret?
Sic festinanti semper locupletior obstat:
Ut, quum carceribus missos rapit ungula currus,
Instat equis auriga suos vincentibus, illum
Praeteritum temnens extremos inter euntem.
Inde fit, ut raro, qui se vixisse beatum
Dicat, et exacto contentus tempore, vita
Cedat, uti conviva satur, reperire queamus.
Jam satis est. Ne me Crispini scrinia lippi
Compilasse putes, verbum non amplius addam.

SATIRA II.

IN MOECHOS.

Ambubaiarum collegia, pharmacopolae,
Mendici, mimae, balatrones, hoc genus omne
Moestum ac sollicitum est cantoris morte Tigelli.
Quippe benignus erat. Contra hic, ne prodigus esse
Dicatur metuens, inopi dare nolit amico,
Frigus quo duramque famem propellere possit.
Hunc si perconteris, avi cur atque parentis
Praeclaram ingrata stringat malus ingluvie rem,
Omnia conductis coëmens opsonia nummis:
Sordidus atque animi parvi quod nolit haberi,
Respondet. Laudatur ab his, culpatur ab illis.
Fufidius vappae famam timet ac nebulonis;

VARIOUS READINGS.

108. A very ancient MS. of Cruquius's has *qui nemo ut avarus*.

117. One of Bersmann's MSS. has *Unde*.

118. The common reading is *vitae*, depending in construction on *tempore*, the one which we have adopted is found in many MSS., and received into the text by Bentley, Cuningam, Sanadon, Valart, Wakefield, Fea, Hunter, and Kidd.

SATIRA 2.

2. A few MSS. have *baratrones*.

6. The more usual reading is *depellere*. Many MSS., however, and a few of the early editions have *propellere*. Bentley defends the former, but at the same time acknowledges that the latter has more manuscript authority in its favour. Torrentius had previously made the same confession. We have therefore given it the preference, along with Cuningam, Valart, Fea, Döring, and Bothe.

10. The Venice edition of 1490 has *animi parvi quod* as we have given it in our text, and which Bothe also adopts. To our ears at least it has a much better sound than the usual reading *animi quod parvi*.

12. Many editions have a comma after *nebulonis*, and a period at *nummis*.

Dives agris, dives positis in fenore nummis,
Quinas hic capiti mercedes exsecat, atque
Quanto perditior quisque est, tanto acrius urguet;
Nomina sectatur, modo sumta veste virili,
Sub patribus duris, tironum. Maxime, quis non,
Jupiter, exclamat, simul atque audivit?— *At in se*
Pro quaestu sumtum facit hic. — Vix credere possis,
Quam sibi non sit amicus: ita ut pater ille, Terentî
Fabula quem miserum nato vixisse fugato
Inducit, non se pejus cruciaverit atque hic.

Si quis nunc quaerat, Quo res haec pertinet? Illuc:
Dum vitant stulti vitia, in contraria currunt.
Malthinus tunicis demissis ambulat; est qui
Inguen ad obscoenum subductis usque facetus:
Pastillos Rufillus olet, Gargonius hircum:
Nil medium est. Sunt qui nolint tetigisse nisi illas,
Quarum subsuta talos tegat instita veste:
Contra alius nullam, nisi olente in fornice stantem.
Quidam notus homo quum exiret fornice, *Macte*
Virtute esto, inquit sententia dia Catonis:
Nam simul ac venas inflavit tetra libido,
Huc juvenes aequum est descendere, non alienas
Permolere uxores. Nolim laudarier, inquit,
Sic me, mirator cunni Cupiennius albi.

Audire est operae pretium, procedere recte
Qui moechos non vultis, ut omni parte laborent;
Utque illis multo corrupta dolore voluptas,
Atque haec rara cadat dura inter saepe pericla.

VARIOUS READINGS.

14. Some MSS. and early editions have *exigit*, which seems to have originated in a gloss.

18. Glareanus has *exclamet*; and for *At in se* gives *At ipse*.

25. The editions vary in the form of this proper name. Nearly all the early ones have *Malchinus*, which Muretus, Bentley, Cuningam, Wakefield, Fea, and Kidd adopt. *Malthinus*, however, has found many and able advocates, the more especially as it is thought, by its peculiar formation, to have an allusion to Maecenas. *vid.* Explanatory notes.

27. Bentley defends *Gargonius*, from ancient inscriptions, although the weight of MSS. authority is decidedly in favour of *Gorgonius*, the common reading. *Gargonius* is given in the best editions since Bentley's. An objection may lie against *Gorgonius* on the score of metre. Thus Bothe observes, "*Gorgonius*, si a Gorgone deducas, ut faciendum videtur, versum non intrat, quippe quod Graece sonet Γοργόνιος, pro Γοργόνειος."

36. Markland conjectures *alti* in the sense of *nobilis*.

38. Some editions have *moechis*. Bentley gives *moechos*, on the authority of MSS.; and this reading is followed by Cuningam, Wakefield, Hunter, Bothe, and Kidd. In a fragment of Ennius (*ex Annal.* p. 31,) we have the following passage, "*Audire est operae pretium, procedere recte, Qui rem Romanam, Latiumque augescere voltis.*" Chishull deduces an argument from this in favour of *moechos*.

Hic se praecipitem tecto dedit: ille flagellis
Ad mortem caesus: fugiens hic decidit acrem
Praedonum in turbam: dedit hic pro corpore nummos:
Hunc perminxerunt calones; quin etiam illud
Accidit, ut cuidam testes caudamque salacem
Demeterent ferro. Jure omnes: Galba negabat.

Tutior at quanto merx est in classe secunda!
Libertinarum dico, Sallustius in quas
Non minus insanit, quam qui moechatur. At hic si,
Qua res, qua ratio suaderet, quaque modeste
Munifico esse licet, vellet bonus atque benignus
Esse; daret quantum satis esset, nec sibi damno
Dedecorique foret: verum hoc se amplectitur uno;
Hoc amat, hoc laudat: Matronam nullam ego tango.
Ut quondam Marsaeus, amator Originis ille,
Qui patrium mimae donat fundumque laremque,
Nil fuerit mî, inquit, cum uxoribus unquam alienis.
Verum est cum mimis, est cum meretricibus, unde
Fama malum gravius, quam res, trahit. An tibi abunde
Personam satis est, non illud, quidquid ubique
Officit, evitare? Bonam deperdere famam,
Rem patris oblimare, malum est ubicunque. Quid inter-
Est, in matrona, ancilla peccesne togata?

Villius in Fausta Sullae gener, hoc miser uno
Nomine deceptus, poenas dedit usque superque
Quam satis est; pugnis caesus, ferroque petitus;
Exclusus fore, quum Longarenus foret intus.
Huic si mutonis verbis mala tanta videntis

VARIOUS READINGS.

46. Barthius (*Advers.* 38. 6.) conjectures *Demeterent ferro.* Bentley also suggests the same reading. Fea finds this in two of his MSS., which confirms the conjecture. Nearly all the MSS. and early editions have *Demeteret ferro.*

48. Bentley, on the authority of a single MS., reads *in qua*, which Cuningam and Wakefield adopt.

51. Sixteen of Valart's MSS. have *Munifico*; and it is found also in the best editions. Others give *Munificum.*

54. Many MSS. have *et laudat* for *hoc laudat*; and Bentley, Fea, Kidd, together with a few others, adopt it.

56. The collation of Saxius gives *mimae censum donavit ararae.*

61. Cuningam reads *disperdere* on conjecture.

63. Lambinus conjectures *peccesne* for the common reading *peccesve.* Bentley confirms the conjecture by the authority of MSS.; and Cuningam, Valart, Wakefield, Döring, Bothe, Hunter, Kidd, &c., likewise adopt it. The Latinity of *peccesve* is extremely doubtful.—In this same line many editors place a comma after *ancilla*, separating it from *togata.* This punctuation is erroneous. *vid.* Explanatory notes.

68. Bentley reads *videnti* on the authority of his MSS.; but *videntis* is found in other MSS. of equal note, according to Fea. This latter reading is given also in most of the early editions, and is adopted by Muretus, Cruquius, D. Heinsius, Dacier, Cuningam, Gesner, &c.

Diceret haec animus: *Quid vis tibi? numquid ego a te*
Magno prognatum deposco Consule cunnum,
Velatumque stola, mea quum conferbuit ira?
Quid responderet? Magno patre nata puella est.
At quanto meliora monet, pugnantiaque istis,
Dives opis natura suae, tu si modo recte
Dispensare velis, ac non fugienda petendis
Immiscere! Tuo vitio rerumne labores,
Nil referre putas? Quare, ne poeniteat te,
Desine matronas sectarier, unde laboris
Plus haurire mali est, quam ex re decerpere fructus.
Nec magis huic, niveos inter viridesque lapillos
Sit licet, hoc, Cerinthe, tuo tenerum est femur aut crus
Rectius, atque etiam melius persaepe togatae est.
Adde huc, quod mercem sine fucis gestat; aperte,
Quod venale habet, ostendit; nec, si quid honesti est,
Jactat habetque palam, quaerit quo turpia celet.

Regibus hic mos est, ubi equos mercantur, opertos

VARIOUS READINGS.

72. Markland places a note of interrogation after *est*.

74. The common reading is *si tu*

81. The common editions have (*Sit licet hoc Cerinthe tuum*) Cuningam and Valart read *Sit licet, hoc, Cerinthe, tuae* Bentley gives *Sit licet, o Cerinthe, tuo* Gesner approves of Bentley's emendation, with the exception of *o* for *hoc*. He restores the pronoun, and makes it equivalent to *ideo*, or *ob hoc*. We have adopted his reading.

82. The common editions have merely *togatae* without *est*, which is added by Bentley on the authority of MSS.

86. In the edition of Francis's Horace published in 1807, under the care of Mr. Du Bois, the following note occurs, which was obtained by the editor from Sir P. Francis, the son of the translator. "*Opertos*, confirmed by the greater number of MSS., is the right reading in this line. *Operiunt eos*, says the old scholiast, *ne, pulchritudine inducti, emant equos mollibus pedibus*. Montaigne was of this opinion, and has afforded us a very pleasing comment on the passage, which we shall transcribe: 'Vous n'achetez pas un chat en poche: si vous marchandez un cheval, vous luy ostez ses bardes, vous le voyez nud et à decouvert: ou, s'il est couvert, comme on les présentoit anciennement aux princes à vendre, c'est par les parties moins nécessaires, affin que vous ne vous amusiez pas à la beauté de son poil, ou largeur de sa croupe, et que vous vous arrestiez principalement à considérer les jambes, les yeux, et le pied, qui sont les membres les plus utiles: *Regibus*, &c. Pourquoy estimant un homme, l'estimez vous tout envellopé et empacqueté? Il ne vous faict montre que des parties qui ne sont aucunement siennes: et nous cache celles, par lesquelles seules on peut vrayement juger de son estimation?" *Essais*. tom. 1. liv. 1. c. 42. This latter part exemplifies, in some measure, what Horace would say of the Roman matrons and their peculiar dress. Xenophon, in his tract *de re Equestri* (*περὶ ἱππικῆς*), has well illustrated the importance of the feet of horses, by comparing them to the foundation of a house; which being bad, the rest of the structure, however beautiful, is of no value: *ὥσπερ γὰρ οἰκίας οὐδὲν ὄφελος ἂν εἴη, εἰ τἆλλα ἄνω πάνυ καλὰ ἔχοι, μὴ ὑποκειμένων οἷων δεῖ θεμελίων, οὕτω καὶ ἵππου πολεμιστηρίου οὐδὲν ἂν ὄφελος εἴη, οὐδ' εἰ τἆλλα πάντα ἀγαθὰ ἔχοι, κακόπους δ' εἴη.* 'My mind,' says the learned Dr. Parr, in a private letter to a friend, 'was made up on this passage in Horace, before I had read Mr. Francis's letter. I peremptorily pronounce in favour of *opertos*. You shall have the history of the reading: all the valuable MSS. are for *opertos*; Lipsius, puzzled at the passage, offered the conjectural reading of *apertos*. Faber and Dacier adopted the conjecture, and supported it by reasonings, which to me are quite unsatisfactory, and against the context. You will be glad to hear that Bentley is *σύνψηφος* with our friend. I see that with his usual, and to me his delightful, eagerness, Mr. Francis declares against *apertos*. Bentley says very properly: common men, when they purchase common horses, do not find them *opertos*, nor is there any occasion for them to be covered: they have no charms to de-

Inspiciunt; ne, si facies, ut saepe, decora
Molli fulta pede est, emtorem inducat hiantem,
Quod pulchrae clunes, breve quod caput, ardua cervix:
Hoc illi recte: ne corporis optima Lyncei
Contemplere oculis, Hypsaea caecior illa
Quae mala sunt spectes. — *O crus! O brachia!* — Verum
Depygis, nasuta, brevi latere ac pede longo est.
Matronae praeter faciem nil cernere possis,
Cetera, ni Catia est, demissa veste tegentis.
Si interdicta petes, vallo circumdata, (nam te
Hoc facit insanum), multae tibi tum officient res:
Custodes, lectica, ciniflones, parasitae,
Ad talos stola demissa, et circumdata palla;
Plurima, quae invideant pure apparere tibi rem.

Altera nil obstat: Cois tibi paene videre est
Ut nudam; ne crure malo, ne sit pede turpi;
Metiri possis oculo latus. An tibi mavis
Insidias fieri, pretiumque avellier, ante
Quam mercem ostendi? *Leporem venator ut alta*
In nive sectetur, positum sic tangere nolit,
Cantat; et apponit, *Meus est amor huic similis; nam*
Transvolat in medio posita, et fugientia captat.
Hiscine versiculis speras tibi posse dolores,
Atque aestus, curasque graves e pectore tolli?

VARIOUS READINGS.

ceive the eye of the purchaser, and to seduce him from examining their feet, or tempt him to infer from the *breve caput*, &c., that the foot was not tender. You must observe that the horses of the ancients did not wear shoes; that hardness of feet was therefore an essential point; and that, in training them, the jockeys accustomed them to tread on rough and hard pavement for the purpose of strengthening the hoof. All this you may find in Beckmann's History of Inventions, under the article 'Horse-shoe.' Now, when horses were brought to *reges* (a word which Horace uses for men of wealth or rank), they might have the *pulchrae clunes*, &c., and these circumstances might deceive the purchaser, and draw off his attention from their feet. To prevent, therefore, all deceit, these beautiful parts were covered; and, their effect being destroyed, the purchaser was led to examine the feet. The horses were actually put into body clothes: though Mr. Fox supposes this absurd. They were put so when they were beautiful; though, in ordinary cases, the covering was taken off; and this you may see in the two passages taken from Seneca, and in one from Apulelus by Bentley. I see that the Delphin editor prefers *apertos*, "*ob clariorem sensum*," and on the authority of some "*antiqui codices*." The *clarior sensus* I cannot discover. If the horses were *aperti*, one does not see any peculiar merit in the inspection. But when they were *operti*, the *emptor* was in no danger *hiandi*, and of being deceived by his eye *quod pulchrae*, &c." The letter then proceeds to apply these remarks to the context.

90. The common reading is *Lynceis;* but, as its penult is long, it violates the metre. Bentley gives *Lyncei* on the authority of MSS. Heusinger (*Observ. Antib. c.* 2. *v.* Lynceus, p. 373.) strives to defend the reading of the common editions.—Bentleo has also *Hoc illi apte: nae tu*, and in the succeeding lines *contemplans* and *spectes*. Cuningam reads *spectas*, but in the rest of the passage follows Bentley: *vid.* Explanatory notes.

101. Scaliger observes, (*ad Propert.* p. 206.), "*Coa* proprie puellarum famae non nimium bonae fuerunt. Quare qui lectionem Horatii in *Chlorin* pro *Cois* mutarunt, minus prudenter fecisse videntur."

106. The common reading is *sectatur*, but many MSS., and several of the early editions give *sectetur*, which is certainly preferable.

110. The common reading is *pelli*, which Bent

Nonne, cupidinibus statuat natura modum quem,
Quid latura, sibi quid sit dolitura negatum,
Quaerère plus prodest, et inane abscindere soldo?
Num, tibi quum fauces urit sitis, aurea quaeris
Pocula? num esuriens fastidis omnia praeter
Pavonem rhombumque? tument tibi quum inguina, num, si
Ancilla aut verna est praesto puer, impetus in quem
Continuo fiat, malis tentigine rumpi?
Non ego: namque parabilem amo Venerem facilemque. —
Illam, *Post paulo: Sed pluris: Si exierit vir:*
Gallis; hanc Philodemus ait sibi, quae neque magno
Stet pretio, neque cunctetur, quum est jussa venire.
Candida rectaque sit; munda hactenus, ut neque longa
Nec magis alba velit, quam det natura, videri.
Haec ubi supposuit dextro corpus mihi laevum,
Ilia et Egeria est; do nomen quodlibet illi,
Nec vereor, ne, dum futuo, vir rure recurrat,
Janua frangatur, latret canis, undique magno
Pulsa domus strepitu resonet, vae! pallida lecto
Desiliat mulier, miseram se conscia clamet;
Cruribus haec metuat, doti deprensa, egomet mî.

VARIOUS READINGS.

ley alters to *tolli*, on the authority of a very ancient MS. N. Heinsius conjectures *velli*, which is favoured by one of the MSS. of Trin. Coll. Cambridge. We have adopted Bentley's reading.

111. The common reading is *statuit*, for which some MSS. of good note have *statuat* a better form.

120. The common punctuation is *Gallis hanc;* that, however, which we have given is founded on the authority of several MSS. It is followed by Bentley and many other editors, and is more in accordance with the epigram itself of Philodemus. *vid.* Explanatory notes.

129. The reading usually followed is *vepallida*, which is found in many MSS. and early editions, though generally with its component parts separated, as *ve pallida*. It is given in its compound form by Lambinus, Dacier, Cuningam, Gesner, Valart, Oberlinus, Combe, Döring, &c.; and the signification which these critics attach to it is, "very pale," or "deadly pale." Bentley, however, reads *ne pallida*, in which he is followed by Kidd, and condemns *vepallida* on two grounds. His first objection is that *ve* in composition diminishes, and cannot be proved by unquestionable authorities ever to have an intensive signification. This assertion is altogether too broad. For, even if the passages which he cites and combats be not conclusive against him, yet there is an authority in Cicero for the intensive force of *ve* in composition, which Bentley does not notice; and which, even if he had noticed, he could not have disproved. It occurs in the second oration on the Agrarian law of Rullus (*c. 4. extr.*), and is as follows: "Quem hominem *vegrandi* macie torridum, Romae contemtum atque abjectum videbamus," &c. Bentley's second objection to *vepallida* is, that even allowing *ve* in composition to have occasionally an intensive force, still it is improper to make Horace use, without any necessity, a term of ambiguous import, and calculated only to mislead. The reply to this is an easy one. In the first place, from the very nature of the transaction alluded to, there can be no danger whatever of any misconstruction; and, in the next, the caution against unnecessary emendation comes with a bad grace from one whose chief fault was the very habit which he here undertakes to reprobate. The reading *vepallida*, then, is not by any means so inferior as Bentley would wish us to believe; and were we not in possession of a better one, we would give it without hesitation in the text. The reading to which we allude is *vae! pallida*, which Fea adopts on the authority of good MSS., and which appears to us both expressive and spirited. Compare the remarks of Morgenstern on this reading. *Class. Journ.* vol. 26. p. 242.

131. Cuningam conjectures in his notes, *doti illa prensa*. Bentley adopts the emendation of N. Hein-

Discincta tunica fugiendum est ac pede nudo,
Ne nummi pereant, aut pyga, aut denique fama.
Deprendi miserum est; Fabio vel judice vincam.

Satira III.

IN OBTRECTATORES ET SUPERCILIUM STOICUM.

Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati,
Injussi nunquam desistant. Sardus habebat
Ille Tigellius hoc. Caesar, qui cogere posset,
Si peteret per amicitiam patris atque suam, non
Quidquam proficeret: si collibuisset, ab ovo
Usque ad mala citaret Io Bacche! modo summa
Voce, modo hac, resonat quae chordis quatuor ima.
Nil aequale homini fuit illi. Saepe velut qui
Currebat fugiens hostem, persaepe velut qui
Junonis sacra ferret: alebat saepe ducentos,
Saepe decem servos: modo reges atque tetrarchas,
Omnia magna, loquens: modo, *Sit mihi mensa tripes et*
Concha salis puri et toga quae defendere frigus,

VARIOUS READINGS.

sus, *doli haec deprensa*, and insists that the presence of *haec* is necessary in order to prevent *deprensa* being applied by mistake to the female attendant. But the common reading, as we have given it, is sufficiently correct. *Deprendere* or *deprehendere* is the term always used in the Roman Law with reference to such transactions, and is of constant occurrence in the Pandects. (*l.* 2. § 2. *et* 6. *l.* 14. *pr. et.* § 1. *l.* 23. *l.* 24. *ad leg. Jul. de adult. coerc. et Ulpin l.* 25. *pr.*) It signifies, when thus used, "in ipsa turpitudine deprehendere." In the passage under consideration, therefore, *deprensa* can in no way apply to the female attendant, and hence the emendation is not needed.

Markland throws out the succeeding line, reads in this *egomet mi*, with a comma; and in the 133d line alters the arrangement to *Ne nummi pereant, aut fama, aut denique pyga.* We will quote his own words: "Ejecto isto monachali versu, lege et distingue, *egomet mi, Ne nummi pereant, aut fama, aut denique pyga.* Crescit autem, opinor, oratio in ultimo versu; et istius modi heroes non tam solliciti solent esse de fama quam de pyga: de hac vero, quia *quosdam moechos et mugilis intrat.*" (Expl. V. A. 263—271, 2.)

134. Markland suggests the omission of *est*, so that the line may read *Deprendi miserum, Fabio vel judice, vincam.*

Satire 3.

7. Bentley reads *iteraret* for *citaret*, on conjecture; and Valart finds this same reading in the Sorbonne MSS. Bentley maintains that *citare* is a law term, signifying "to cause a person to appear," and therefore improper in connexion with *Io Bacche!* Cicero, however, uses the verb *citare* in a sense precisely similar to that in which it is here employed. "Hoc nos si facere velimus, ante condemnentur ii, quorum causas receperimus, quam toties, quoties prescribitur, *paeanem* aut *munionem citarimus.*" (Cic. de Orat. 1. 59.) Neither is there any thing in *citare* itself to contradict this use of the term, for it is nothing more than a frequentative from *ciere*, and hence is equivalent to *saepe ciere*, or *repetere.*—In this same line some read *Bacchae!* supposing *Bacche* to be a violation of the metre; but the final vowel of *Bacche* is in the *arsis* of the dactyl, and consequently lengthened.

11. The common reading is *habebat.* A MS. of Vossius's, however, has *halebat*, which Bentley, cited by Kidd, considers a corruption for *alebat*, and approves of the latter as an emendation of the text. We have adopted it as such with Kidd.

Quamvis crassa, queat. Decies centena dedisses
Huic parco, paucis contento, quinque diebus
Nil erat in loculis. Noctes vigilabat ad ipsum
Mane; diem totum stertebat. Nil fuit unquam
Sic impar sibi.
Nunc aliquis dicat mihi, *Quid tu?*
Nullane habes vitia? Imo alia, et fortasse minora.
Maenius absentem Novium quum carperet, *Heus tu,*
Quidam ait, *ignoras te? an ut ignotum dare nobis*
Verba putas? Egomet mî ignosco, Maenius inquit.
Stultus et improbus hic amor est dignusque notari.
Quum tua pervideas oculis male lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila aut serpens Epidaurius? At tibi contra
Evenit, inquirant vitia ut tua rursus et illi.
Iracundior est paulo; minus aptus acutis
Naribus horum hominum; rideri possit, eo quod
Rusticius tonso toga defluit, et male laxus
In pede calceus haeret: at est bonus, ut melior vir
Non alius quisquam; at tibi amicus; at ingenium ingens
Inculto latet hoc sub corpore: denique te ipsum
Concute, num qua tibi vitiorum inseverit olim
Natura aut etiam consuetudo mala: namque
Neglectis urenda filix innascitur agris.
Illuc praevertamur: amatorem quod amicae
Turpia decipiunt caecum vitia, aut etiam ipsa haec
Delectant, veluti Balbinum polypus Hagnae.
Vellem in amicitia sic errare mus, et isti
Errori nomen virtus posuisset honestum.
At pater ut gnati, sic nos debemus amici,

VARIOUS READINGS.

20. All the MSS. and all the early editions previous to the time of Aldus have *et fortasse*, as we have given it. Aldus first read *haud fortasse*, in which he is followed by a few subsequent editions. Baxter introduced *at fortasse* into his text, but Gesner restores the genuine reading.

25. The common reading is *pervideas* and *mala*. Bentley, however, on the authority of a single MS., reads *praevideas* (in the sense of *praetervideas*, παραβλέπῃς), and, on the authority of several MSS., *male* for *mala*; so that *male lippus* may be united in construction like *male parvus*. We have adopted a part of this emendation. Sanadon reads *praetereas*.

35. Markland conjectures *Excute*.

38. Markland gives, also on conjecture, *amatoremque ut*.

40. The Venice edition of 1483 has *Hagnae*, which is found in many MSS., and generally adopted. Some, among whom are Sanadon and Valart, give *Hagnes*, from the Greek Ἄγνης. According to Fea, both forms occur in ancient inscriptions.

43. Markland conjectures *gnato* and *amico*.

Si quod sit vitium, non fastidire: strabonem
Appellat Paetum pater; et Pullum, male parvus
Si cui filius est, ut abortivus fuit olim
Sisyphus: hunc Varum, distortis cruribus; illum
Balbutit Scaurum, pravis fultum male talis.
Parcius hic vivit? frugi dicatur. Ineptus
Et jactantior hic paulo est? concinnus amicis
Postulat ut videatur. At est truculentior atque
Plus aequo liber? simplex fortisque habeatur.
Caldior est? acres inter numeretur. Opinor,
Haec res et jungit, junctos et servat amicos.
At nos virtutes ipsas invertimus atque
Sincerum cupimus vas incrustare. Probus quis
Nobiscum vivit? multum est demissus homo? Illi
Tardo cognomen pingui et damus. Hic fugit omnes
Insidias, nullique malo latus obdit apertum?
(Quum genus hoc inter vitae versemur, ubi acris
Invidia atque vigent ubi crimina:) pro bene sano
Ac non incauto fictum astutumque vocamus.
Simplicior quis, et est, qualem me saepe libenter
Obtulerim tibi, Maecenas, ut forte legentem
Aut tacitum impellat quovis sermone molestus?
Communi sensu plane caret, inquimus. Eheu,
Quam temere in nosmet legem sancimus iniquam!
Nam vitiis nemo sine nascitur: optimus ille est,
Qui minimis urguetur. Amicus dulcis, ut aequum est,
Quum mea compenset vitiis bona, pluribus hisce,
Si modo plura mihi bona sunt, inclinet. Amari
Si volet hac lege, in trutina ponetur eadem.
Qui, ne tuberibus propriis offendat amicum,

VARIOUS READINGS.

48. Cuningam and Sanadon read *talis fultum male parvis*.

51. Markland conjectures *postulet*.

54. Faber and Cuningam have *jungat* and *servat*.

57. Bentley omits *est*, and in this and the following line reads, *multum demissus homo ille*: *Tardo ac cognomen pingui damus*. Other editions have in the 58th line *Tardo, cognomen pingui damus*.

59. Markland conjectures *dolo* for *malo*.

60. The common reading is *versetur*, which Bentley alters to *versemur* on the authority of a very ancient MS. of Cruquius's. We have given this emendation along with Hunter and Kidd.

63. The punctuation of this line is variously given. Most editions have *Simplicior quis et est*, but that which we have adopted is preferable. Lambinus, from some of his MSS., reads *quis et est? qualem*.

65. The common reading is *impellat*, which is found in fourteen of Valart's MSS. Muretus gives *impellam*, which Valart finds in some of his MSS. Lambinus and Cuningam have *adpellet*, and Bentley *impediat*. We have retained the common reading as sufficiently expressive, although Acron would seem, from his scholium on this passage, to have adopted *adpellet* previous to Lambinus. Acron's explanation is, "Si quis libere et sine observatione temporis *appellaverit* amicum suum, hunc dicunt stultum et molestum."

Postulat, ignoscet verrucis illius; aequum est,
Peccatis veniam poscentem reddere rursus.
Denique, quatenus excidi penitus vitium irae,
Cetera item nequeunt stultis haerentia: cur non
Ponderibus modulisque suis ratio utitur? ac res
Ut quaeque est, ita suppliciis delicta coërcet?
Si quis eum servum, patinam qui tollere jussus
Semesos pisces tepidumque ligurrierit jus,
In cruce suffigat, Labeone insanior inter
Sanos dicatur. Quanto hoc furiosius atque
Majus peccatum est? Paulum deliquit amicus;
Quod nisi concedas, habeare insuavis; acerbus
Odisti, et fugis, ut Rusonem debitor aeris,
Qui nisi, quum tristes misero venere Kalendae,
Mercedem aut nummos unde unde extricat, amaras
Porrecto jugulo historias, captivus ut, audit.
Comminxit lectum potus, mensave catillum
Evandri manibus tritum dejecit: ob hanc rem,
Aut positum ante mea quia pullum in parte catini
Sustulit esuriens, minus hoc jucundus amicus
Sit mihi? Quid faciam, si furtum fecerit? aut si
Prodiderit commissa fide? sponsumve negarit?
Queis paria esse fere placuit peccata, laborant,
Quum ventum ad verum est: sensus moresque repugnant:
Atque ipsa utilitas, justi prope mater et aequi.
Quum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter
Unguibus et pugnis, dein fustibus, atque ita porro
Pugnabant armis, quae post fabricaverat usus;

VARIOUS READINGS.

74. We have given with Bentley *ignoscet*, which is found in many MSS., in the Milan edition of 1477, in that of Florence 1482, in the Venice edition of 1490, and in Locher's. After this period it seems to have been dropped, and *ignoscat* substituted. Bentley first restored it to the text, and it has been received by Cuningam, Sanadon, Gesner, Valart, Oberlinus, Wakefield, Döring, Fea, &c. Bentley well remarks in its defence, "Civile magis est, futuris quam imperativis praecipere, idque Horatio solemne."

81. Some MSS. give *trepidumque*, which Fea, who thinks *tepidum* an unmeaning epithet in this passage, adopts in his text: but *vid.* Explanatory notes.

85. Markland puts a note of interrogation after *aeris*.

86. The best MSS. and all the early editions previous to that of Aldus, have *Rusonem*. Aldus first gave *Drusonem* from some MSS., which many subsequent editions have adopted.

91. Bentley, on the authority of a single MS., has *tortum* in the sense of *tornatum*, or *coelatum*: "fashioned," "carved." Cuningam receives the emendation.

94. Cuningam has *furtum si*

99. The Venice edition of 1509 has *glebis* for *terris*.

101. Cuningam has *Unguibus, hinc pugnis*, Fea remarks of this reading; "*Et* optime conjungit ungues et pugnos adeo sibi immediatos: *hinc* dissociat."

Donec verba, quibus voces sensusque notarent,
Nominaque invenere: dehinc absistere bello,
Oppida coeperunt munire, et ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.
Nam fuit ante Helenam cunnus teterrima belli
Causa: sed ignotis perierunt mortibus illi,
Quas, Venerem incertam rapientes, more ferarum,
Viribus editior caedebat, ut in grege taurus.
Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi.
Nec natura potest justo secernere iniquum,
Dividit ut bona diversis, fugienda petendis:
Nec vincet ratio hoc, tantundem ut peccet idemque,
Qui teneros caules alieni fregerit horti,
Et qui nocturnus sacra divûm legerit. Adsit
Regula, peccatis quae poenas irroget aequas,
Nec scutica dignum horribili sectere flagello.
Ne ferula caedas meritum majora subire

VARIOUS READINGS.

107. Markland considers the whole passage from *Nam fuit* to *taurus* parenthetical; and in the 107th line reads *mulier*, to which he adds the remark, "haec vox de *nupta* proprie dici videtur." Sanadon also has *mulier*.

117. Nearly all the MSS. and early editions have *sacra divûm*. Some of the old editions, however, give *divûm sacra*, which Lambinus, Cruquius, Muretus, D. Heinsius, Dacier, Oberlinus, and others adopt. Bentley first restored the older and more genuine reading, in which he has been followed by Sanadon, Valart, Fea, Bothe, Döring, Kidd, &c. Cuningam gives on conjecture, *sacra Dis sublegerit*; which same reading has been subsequently found by Valart in one of his MSS.

120. The common text has *Nam ut ferula caedas* The Latinity of this reading, however, appears exceedingly questionable, and we insert with pleasure the very able criticism of Mr. Liston on this subject. (*Class. Journal.* vol. 27. p. 202.) "This use of *vereor ut caedas* for *ne caedas* (as it is generally explained) is contrary to the universal usage of the Latin language: nor does the solution of the difficulty given by Dr. Clarke (*ad. Caes. B. G.* 5. 47.) and generally acquiesced in, appear to me at all satisfactory. '*Nam ut ferula caedas meritum majora subire verbera*, id equidem *non vereor*.' This appears to me to leave the matter where it found it—id non vereor, quid non verearis?—*ut ferula caedas*. He adds 'vel, id ne facias *non vereor*.' If this did produce the meaning wished for (which yet I doubt), it would make the author mean *yes* when he says *no*: and, by a similar process, in every instance *vereor ut* might be made equivalent to *vereor ne*: and any thing might be made of any thing. In other instances Horace has expressed himself as other Latin authors do. '*O puer* ut *sis vitalis metuo; et majorum* ne *quis amicus frigore te feriat*.' '*Sedit, qui timuit* ne non *succederet*;' equivalent to *ut succederet*.' '*Sed vereor* ne *cui de te plus quam tibi das*;' where, if we should put *ut* for *ne*, we should reverse the sense; but which by Dr. Clarke's process might be made to bear Horace's meaning. If Horace really wrote the passage as it stands, I would explain it thus: *Ut caedas ferula*, (h. e. ne non caedas *vel* ferula) *non vereor*. 'I am not afraid that you will *not* even punish with the rod him who deserves severer chastisement;' that is, 'I am not afraid, lest you Stoics draw from your doctrine that all crimes are equal, this consequence, that *no crime should be punished at all*, which may as justly be drawn from it, as that all crimes ought to be punished with equal severity. If sacrilege be no greater crime than heedlessly breaking down a few coleworts (v. 115. seqq.) it ought not to be punished even with the *ferula*: you will not reason in this manner, for you say, &c.' This explanation gives the Latin phrase its true meaning, and is quite in the author's argument. But after all, it is not so easy and natural as *Ne ferula caedas* would be; which therefore I suspect he wrote." Mr. Liston does not stand unsupported in his objections to the common text. Döring also acknowledges that correct Latinity requires *ne* in this passage and not *ut*. He considers it as an anacoluthon, and supposes that Horace, in place of *non vereor*, had intended to

Verbera, non vereor, quum dicas esse pares res
Furta latrociniis, et magnis parva mineris
Falce recisurum simili te, si tibi regnum
Permittant homines. Si dives, qui sapiens est,
Et sutor bonus, et solus formosus, et est rex;
Cur optas quod habes? —*Non nosti, quid pater*, inquit,
Chrysippus dicat. Sapiens crepidas sibi nunquam
Nec soleas fecit; sutor tamen est sapiens. — *Quî?* —
Ut, quamvis tacet Hermogenes, cantor tamen atque
Optimus est modulator; ut Alfenus vafer, omni
Abjecto instrumento artis clausaque taberna,
Tonsor erat: sapiens operis sic optimus omnis
Est opifex solus, sic rex. — Vellunt tibi barbam
Lascivi pueri, quos tu nisi fuste coërces,
Urgueris turba circum te stante, miserque
Rumperis, et latras, magnorum maxime regum.
Ne longum faciam, dum tu quadrante lavatum
Rex ibis, neque te quisquam stipator, ineptum
Praeter Crispinum, sectabitur: et mihi dulces
Ignoscent, si quid peccaro stultus, amici;
Inque vicem illorum patiar delicta libenter,
Privatusque magis vivam te rege beatus.

VARIOUS READINGS.

have subjoined *vix adduci poteris*, or some equivalent phrase. We have deemed it the most advisable plan to remove this blot from the text of Horace, by reading *Ne ferula caedas* at once. One of Fea's MSS. gives merely *Nam ferula caedas*, omitting *ut*, and the change from *Ne* to *Nam* might very easily have occurred through a mistake of the copyists. At all events, we obtain correct Latin by this emendation, as well as a meaning free from any serious objection: 'That you will punish indeed merely with the rod, one who deserves to undergo severer chastisement, I am not at all afraid.' On the usage of *vereor*, and other verbs of fearing when connected with *ut* or *ne*, compare *Perizonius, ad Sanct. Minerv. lib.* 4. c. 14. (vol. 2. p. 514. ed. Bauer.) *Ruddiman, Institt. Gram. Lat.* (vol. 2. p. 237. ed. Stalbaum) *Zumpt's L. G.* p. 334. (Kenrick's transl. ed. 2d.) *Scheller. Praecept. Styl.* (vol. 1. p. 163.)

128. Bentley, on the authority of one of his MSS., reads *Quî?* which we have adopted with Cuningam, Sanadon, Wakefield, Valart, Fea, and others. The same reading occurs in three of Valart's MSS. The common text has *Quo?*

132. The common reading is *Sutor*, which Bentley, on the authority of two MSS., one of them a MS. copy of Acron, changes to *Tonsor*. His emendation is adopted by Cuningam, Sanadon, Oberlinus, Wakefield, Fea, and others. It is certainly preferable to the old reading, especially as it prevents the same line of business from being awkwardly mentioned twice.—In this same line, Cuningam and Sanadon, on the authority of a MS., give *protinus* for *optimus*.

133. Some of Lambinus's MSS. have *Vellent*.

140. Some read *peccavero*. Bentley first restored *peccaro* to the text, and it has been since followed in the best editions.

Satira IV.

IN OBTRECTATORES SUOS.

Eupolis atque Cratinus Aristophanesque, poëtae,
Atque alii, quorum Comoedia prisca virorum est,
Si quis erat dignus describi, quod malus, aut fur,
Quod moechus foret, aut sicarius, aut alioqui
Famosus, multa cum libertate notabant.
Hinc omnis pendet Lucilius, hosce secutus,
Mutatis tantum pedibus numerisque, facetus,
Emunctae naris, durus componere versus.
Nam fuit hoc vitiosus, in hora saepe ducentos,
Ut magnum, versus dictabat stans pede in uno.
Quum flueret lutulentus, erat quod tollere velles:
Garrulus, atque piger scribendi ferre laborem,
Scribendi recte: nam ut multum; nil moror. Ecce,
Crispinus minimo me provocat. — *Accipe, si vis,*
Accipiam tabulas; detur nobis locus, hora,
Custodes; videamus, uter plus scribere possit. —
Di bene fecerunt, inopis me quodque pusilli
Finxerunt animi, raro et perpauca loquentis;
At tu conclusas hircinis follibus auras,
Usque laborantes, dum ferrum emolliat ignis,
Ut mavis, imitare.
Beatus Fannius, ultro
Delatis capsis et imagine! quum mea nemo

VARIOUS READINGS.

Satire 4.

3. Some editions have *ac fur*, but *aut fur* is preferable, since *malus* is the generic term, and *fur* a specific designation.

14. Bentley ingeniously conjectures *nummo* for *minimo*. Gesner praises the emendation, although he does not adopt it in the text. The common reading is sufficiently forcible, and as such we have retained it.

15. *Accipiam* is sanctioned by numerous MSS., and most of the early editions. Landinus, however, Aldus (1509), Muretus, Torrentius, Dacier, Bentley, Sanadon, Cuningam, Wakefield, and others prefer *accipe jam*, on the authority of other MSS.

15. Some MSS. have *dentur*, contrary to the usual style of Horace.

18. Lambinus objects to the expression *animi loquentis*, and conjectures *loquentem*, of which Bentley approves. "But in truth," observes Francis, "it is the mind, especially in writing, that speaks, and the pen is only a kind of interpreter. It is an expression like that in the twelfth line, *garrulus*." To the same effect is the remark of Döring; "animus loqui dicitur, cum ea, quae meditatus est, profert et edisserit."

20. Bentley conjectures *emolliat*, as affording a better sound after *ferrum* than the common reading *molliat*. We have followed his authority.

Scripta legat, vulgo recitare timentis, ob hanc rem,
Quod sunt quos genus hoc minime juvat, utpote plures
Culpari dignos. Quemvis media elige turba;
Aut ab avaritia aut misera ambitione laborat.
Hic nuptarum insanit amoribus, hic puerorum;
Hunc capit argenti splendor; stupet Albius aere;
Hic mutat merces surgente a sole ad eum, quo
Vespertina tepet regio; quin per mala praeceps
Fertur, uti pulvis collectus turbine, ne quid
Summa deperdat metuens, aut ampliet ut rem.
Omnes hi metuunt versus, odere poëtas. —
Fenum habet in cornu, longe fuge; dummodo risum
Excutiat sibi, non hic cuiquam parcet amico;
Et, quodcunque semel chartis illeverit, omnes
Gestiet a furno redeuntes scire lacuque,
Et pueros et anus. — Agedum, pauca accipe contra.
Primum ego me illorum, dederim quibus esse poëtis,
Excerpam numero. Neque enim concludere versum
Dixeris esse satis, neque, si qui scribat, uti nos,
Sermoni propiora, putes hunc esse poëtam.
Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nominis hujus honorem.
Idcirco quidam, Comoedia necne poëma
Esset, quaesivere; quod acer spiritus ac vis
Nec verbis nec rebus inest, nisi quod pede certo
Differt sermoni, sermo merus. — *At pater ardens*
Saevit, quod meretrice nepos insanus amica
Filius uxorem grandi cum dote recuset,

VARIOUS READINGS.

25. The common reading is *erue*, which is said only to appear in the editions subsequent to that of Aldus. This, however, Fea denies. Bentley conjectures *arripe*, which Sanadon receives. Most of the early editions give *elige*, which is adopted in some of the best recent editions, and among the rest, in those of Gesner and Döring.

26. The reading of this line varies. The one which we have adopted is given by some MSS. of Marcilius's and Bentley's, and is received by Bentley, Cuningam, Wakefield, Döring, and others. Some read *ob avaritiam*, which is an unusual form for Horace. Not a few MSS. have *miser*, which Sanadon receives; but he is refuted by Fea, who refers to *Serm.* 1. 6. 51 and 129: 2. 3. 78: *Epist.* 2. 207. *Cic. de Off.* 1. 25. *Apul. Apol.* p. 85, &c.

27. Some editions have *insanus*, for which Bentley reads *insanit*, in accordance with the Milan edition of 1477, and that of Venice 1479. It is sanctioned also by the authority of Glareanus and Lambinus. Bentley's reading is followed by Cuningam, Fea, Döring, and others.

35. Rutgersius conjectures *tibi*, of which Heindorff approves.

39. Acron reads, in his scholia on Serm. 1. 6. 25. *dederim quibus esse poëtis*, which some of the best editions adopt as in full conformity with the usual style of Horace. The MSS., however, have *poëtas*.

41. The common reading is *quis*, but *qui* is sanctioned by many MSS.

48. Bentley, in his first edition, gives *sermo est merus* in the text, but alters it to *sermo nerus* in his preface.

50. Some MSS. have *recusat*, and in the following line *ambulat;* which Cuningam, Sanadon, and others adopt.

Ebrius et, magnum quod dedecus, ambulet ante
Noctem cum facibus. — Numquid Pomponius istis
Audiret leviora, pater si viveret? Ergo
Non satis est puris versum perscribere verbis,
Quem si dissolvas, quivis stomachetur eodem
Quo personatus pacto pater. His, ego quae nunc,
Olim quae scripsit Lucilius, eripias si
Tempora certa modosque, et quod prius ordine verbum est,
Posterius facias, praeponens ultima primis:
Non, ut si solvas, "*Postquam discordia tetra*
Belli ferratos postes portasque refregit:"
Invenias etiam disjecti membra poëtae;
Hactenus haec: alias, justum sit necne poëma;
Nunc illud tantum quaeram, meritone tibi sit
Suspectum genus hoc scribendi. Sulcius acer
Ambulat et Caprius, rauci male cumque libellis,
Magnus uterque timor latronibus: at bene si quis
Et vivat puris manibus, contemnat utrumque.
Ut sis tu similis Caelî Birrîque, latronum,
Non ego sum Caprî neque Sulcî: cur metuas me?
Nulla taberna meos habeat neque pila libellos,
Queis manus insudet vulgi Hermogenisque Tigellî,
Nec recito cuiquam, nisi amicis, idque coactus,
Non ubivis, coramve quibuslibet. — *In medio qui*
Scripta foro recitent, sunt multi, quique lavantes;
Suave locus voci resonat conclusus. — Inanes
Hoc juvat, haud illud quaerentes, num sine sensu,
Tempore num faciant alieno. — *Laedere gaudes,*
Inquit, *et hoc studio pravus facis.* — Unde petitum
Hoc in me jacis? est auctor quis denique eorum,
Vixi cum quibus? Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum famamque dicacis,

VARIOUS READINGS.

68. Cuningam reads *puris vivat manibus.*

69. Bentley and most subsequent editors have *Birrique.* Fea, however, reads *Byrrhique,* on the authority of Walch, (*Act. Soc. Jen. vol.* 1. *p.* 161.)

73. Almost all the MSS. have *Nec recito* Some of Lambinus's give *Non recitem* Bentley reads *Nec recitem quicquam,* adopting *quicquam* on the authority of a single MS. The collation of Saxius also gives *quicquam.* Cuningam conjectures *Neu recitem quidquam,* which he receives into the text. Sanadon follows him. Oberlinus and Wakefield read *Nec recitem quidquam.*

74. Cuningam has *Non ubi ubi.*

79. The common reading is *Inquis,* for which Bentley has *Inquit,* as more in accordance with the idiom of the language. He is followed by Cuningam, Sanadon, Wakefield, Döring, Hunter, Kidd, Bothe, and others.

Fingere qui non visa potest, commissa tacere
Qui nequit: hic niger est, hunc tu, Romane, caveto.
Saepe tribus lectis videas coenare quaternos,
E quibus imus amet quavis adspergere cunctos,
Praeter eum, qui praebet aquam: post, hunc quoque potus,
Condita quum verax aperit praecordia Liber:
Hic tibi comis et urbanus liberque videtur
Infesto nigris: ego si risi, quod ineptus
Pastillos Rufillus olet, Gargonius hircum,
Lividus et mordax videor tibi? Mentio si qua
De Capitolini furtis injecta Petillî
Te coram fuerit, defendas, ut tuus est mos: —
Me Capitolinus convictore usus amicoque
A puero est, causaque mea permulta rogatus
Fecit, et incolumis laetor quod vivit in urbe,
Sed tamen admiror, quo pacto judicium illud
Fugerit. — Hic nigrae fucus loliginis, haec est
Aerugo mera, quod vitium procul afore chartis,
Atque animo prius, ut si quid promittere de me
Possum aliud vere, promitto. Liberius si
Dixero quid, si forte jocosius, hoc mihi juris
Cum venia dabis. Insuevit pater optimus hoc me,
Ut fugerem, exemplis vitiorum quaeque notando.
Quum me hortaretur, parce, frugaliter, atque
Viverem uti contentus eo, quod mî ipse parasset;
Nonne vides, Albî ut male vivat filius? utque

VARIOUS READINGS.

87. Fea reads *imus*, instead of *unus*, which last all the previous editions adopt. In defence of his emendation he refers to *Epist.* 1. 18. 10: *Epist. ad Pisones*, 32., and to *Petronius*, c. 38. We have received his reading with Döring and Bothe.—In this same line, Bentley, on the authority of a MS. of Cruquius's, reads *amet*, in the sense of *soleat*, for the common *avet*. Fea undertakes to defend the reading *avet*, on the ground that Cicero uses the verb *aveo* in a stronger sense than *amo*. But Cicero most commonly uses *aveo* to denote a strong desire of *knowing* or *hearing* merely. *vid. Schutz, Index. Lat. Cic.* Bentley's reading is followed in the best editions, and deserves the preference. *Avet* only denotes, as we have just remarked, an inclination, whereas *amet* implies a frequency of acting. Besides, even if *avet* answered in point of meaning, it would break the construction, which would require *aveat* after *videas*. Valart, moreover, finds *amet* in two of his MSS.

94. The Göttingen MS. has *Capitolinis*.

95. The collation of Saxius has *defensas*, and Cuningam *defenses*.

100. The common reading is *succus*, but many old MSS. have *fucus*, which Fea very properly adopts. From *fucus* appears to have come, by carelessness in transcribing, the form *sucus*, which some MSS. give; and this last was no doubt altered by ignorant grammarians to *succus* as it at present stands.—In this same line Fea reads *lolliginis*, on the ground that *loliginis* violates the metre, having the antepenult short. The best editions read *loliginis*, however, and the lexicographers invariably give the first syllable with the long quantity. Were it not for this uniformity, we should be inclined to adopt Fea's orthography. *vid. Nolten. Lex. Antibarbarum.* p. 106. *Forcellini Lex. Tot. Lat. ad voc. Schellers Lateinisch-Deutsches Wörterb.*

109. Bentley conjectures *ut qui Panis inops?* or *ut qui Furris inops?* which last Sanadon receives into the text. The objection to the common

Barrus inops? magnum documentum, ne patriam rem
Perdere quis velit. A turpi meretricis amore
Quum deterreret: *Scetani dissimilis sis.*
Ne sequerer moechas, concessa quum Venere uti
Possem: *Deprensi non bella est fama Trebonî,*
Aiebat. *Sapiens, vitatu quidque petitu*
Sit melius, causas reddet tibi; mî satis est, si
Traditum ab antiquis morem servare, tuamque,
Dum custodis eges, vitam famamque tueri
Incolumem possum; simul ac duraverit aetas
Membra animumque tuum, nabis sine cortice. Sic me
Formabat puerum dictis, et sive jubebat
Ut facerem quid, *Habes auctorem, quo facias hoc;*
Unum ex judicibus selectis objiciebat:
Sive vetabat, *An hoc inhonestum et inutile factum*
Necne sit, addubites, flagret rumore malo quum
Hic atque ille? Avidos vicinum funus ut aegros
Exanimat, mortisque metu sibi parcere cogit;
Sic teneros animos aliena opprobria saepe
Absterrent vitiis. Ex hoc ego sanus ab illis,
Perniciem quaecunque ferunt; mediocribus, et queis
Ignoscas, vitiis teneor. Fortassis et istinc
Largiter abstulerit longa aetas, liber amicus,
Consilium proprium; neque enim, quum lectulus aut me
Porticus excepit, desum mihi. *Rectius hoc est;*
Hoc faciens vivam melius; sic dulcis amicis
Occurram; hoc quidam non belle; numquid ego illi
Imprudens olim faciam simile? Haec ego mecum
Compressis agito labris; ubi quid datur otî,
Illudo chartis. Hoc est mediocribus illis

VARIOUS READINGS.

reading is, that, in the case of every other vice, only one example is given by the father of Horace; whereas here two are mentioned. This argument, however, is far from being conclusive. Why may not two examples be here cited on account of the superior importance and leading nature of this first admonition? Bentley thinks, that, if the common reading were correct, *magnum documentum* ought to be in the plural. The remark is not a very striking one, since the evident meaning of Horace is, that both examples, when combined, furnish "a strong proof," &c. One of Bentley's MSS., however, has *ut qui*, and the Göttingen MS. gives *Panis*, of which Valart observes "*Videtur a prima manu esse.*" Still we have preferred the common reading which Bentley himself receives into the text. The MSS. vary in the name *Barus*, some having *Varus*, and others *Baius*.

112. *Scetani* is the form adopted by Bentley from some of the best MSS. The common reading is *Sectani*.

119. Some of the older editions have *possim*. Bentley restored *possum*, which is found in most MSS.

124. Lambinus and Bentley prefer *factu*, which is followed by Cuningam and others.

125. Cuningam reads *fragret*, on the authority of a single MS. It is also approved of by Bos, (*Animadv.* p. 65.)

Ex vitiis unum, cui si concedere nolis,
Multa poëtarum veniet manus, auxilio quae
Sit mihi, nam multo plures sumus, ac veluti te
Judaei cogemus in hanc concedere turbam.

SATIRA V.

ITER BRUNDISINUM.

Egressum magna me excepit Aricia Roma
Hospitio modico; rhetor comes Heliodorus,
Graecorum linguae doctissimus. Inde Forum Appî,
Differtum nautis, cauponibus atque malignis.
Hoc iter ignavi divisimus, altius ac nos
Praecinctis unum: nimis est gravis Appia tardis.
Hic ego propter aquam, quod erat deterrima, ventri
Indico bellum, coenantes haud animo aequo
Exspectans comites. Jam nox inducere terris
Umbras et coelo diffunderę signa parabat:
Tum pueri nautis, pueris convicia nautae
Ingerere. — *Huc appelle. Trecentos inseris; ohe!*
Jam satis est. — Dum aes exigitur, dum mula ligatur,
Tota abit hora. Mali culices ranaeque palustres
Avertunt somnos. Absentem ut cantat amicam
Multa prolutus vappa nauta atque viator
Certatim: tandem fessus dormire viator
Incipit, ac missae pastum retinacula mulae

VARIOUS READINGS.

140. Bentley reads *nolet*, on account of *veniet* in the next line; but there is no necessity for the emendation.

SAT. 5.

1. The common reading is *excepit*, for which Lambinus and Bentley have *accepit*. But the former harmonises better with *hospitio*.

3. For *longe*, the common reading, we have substituted *linguae*, which is found in many MSS. and early editions, and, although condemned by Lambinus, finds an advocate in Villoison. "Alii legunt *linguae*, quod, quicquid contra opponat Lambinus, retineri ac dici possit; cum Heliodorus, quamvis natione Graecus, ob hoc laudari potuisset ab Horatio, quod Graecae linguae scientiam maximam haberet." *Villoison Proleg. ad Apoll. Lex.* p. xxiv.

4. Acron places a comma after *cauponibus*. Fea adopts this punctuation.

6. The common reading is *minus*, for which Fea, on the authority of a good MS., has *nimis*. Döring adopts the emendation. The poet assigns the difficulties of the Appian way as the reason why indolent travellers, like himself and his companions, took two days to accomplish what might have been effected in one. Hence *minus* would be manifestly improper.

7. We have adopted *deterrima* with Lambinus, Fea, and Bothe. Bentley, on the authority of a MSS. of Pulmann's, and relying also on the ancient scholiasts, reads *teterrima*, which nearly all subsequent editions receive; but this epithet is too strong for the present case. Had the water been *teterrima*, the companions of Horace would have abstained from it in common with himself. The poet's taste no doubt was formed upon the "*purae rivus aquae.*"

15. Bentley restores *ut* to the text. Valart reads *et* without assigning any reason.

Nauta piger saxo religat, stertitque supinus.
Jamque dies aderat, nil quum procedere lintrem
Sentimus, donec cerebrosus prosilit unus,
Ac mulae nautaeque caput lumbosque saligno
Fuste dolat. Quarta vix demum exponimur hora.
Ora manusque tua lavimur, Feronia, lympha.
Millia tum pransi tria repimus, atque subimus
Impositum saxis late candentibus Anxur.
Huc venturus erat Maecenas optimus, atque
Cocceius, missi magnis de rebus uterque
Legati, aversos soliti componere amicos.
Hic oculis ego nigra meis collyria lippus
Illinere. Interea Maecenas advenit atque
Cocceius Capitoque simul Fonteius, ad unguem
Factus homo, Antoni, non ut magis alter, amicus.
Fundos Aufidio Lusco praetore libenter
Linquimus, insani ridentes praemia scribae,
Praetextam et latum clavum prunaeque batillum.
In Mamurrarum lassi deinde urbe manemus,
Murena praebente domum, Capitone culinam.
Postera lux oritur multo gratissima, namque
Plotius et Varius Sinuessae Virgiliusque
Occurrunt, animae, quales neque candidiores
Terra tulit, neque queis me sit devinctior alter.
O qui complexus et gaudia quanta fuerunt!
Nil ego contulerim jucundo sanus amico.
Proxima Campano ponti quae villula, tectum
Praebuit, et parochi, quae debent, ligna salemque.
Hinc muli Capuae clitellas tempore ponunt.
Lusum it Maecenas, dormitum ego Virgiliusque:
Namque pila lippis inimicum et ludere crudis.

VARIOUS READINGS.

20. Bentley recalls *nil quum*, which is found in all the editions previous to that of Aldus 1519. The common reading is *cum nil*.

23. The collation of Saxius has *exponimus*.

24. Heinsius conjectures *lavimur*, which Bentley receives as more in conformity with the usage of the Latin writers than the common reading *lavimus*. We have also adopted it.

25. Some editions have *repsimus*.

27. Bentley places a comma after *Maecenas*, and refers *optimus* to Cocceius, on the ground of the former being too familiar an epithet for the post to address to his patron. The reason which he assigns appears to us a weak one, and we have therefore retained the common punctuation.

36. The MSS. and editions vary between *vatillum*, *batillum*, and *bacillum*. We have preferred the second as more in unison with the supposed derivation of the term; *batillum* being a diminutive from *batinum*, which is thought to come from the Sicilian *βατάνιον*, a dish, or pan. The close affinity, however, of the letters *b* and *v* is well known; and hence the first form may be nearly as correct as the second.

43. Cuningam reads *fuere*.

44. Some MSS. have *praetulerim*.

47. A few MSS. give *Hic*.

Hinc nos Cocceii recipit plenissima villa,
Quae super est Caudî cauponas. Nunc mihi paucis
Sarmenti scurrae pugnam Messîque Cicirri,
Musa, velim memores, et quo patre natus uterque
Contulerit lites. Messî clarum genus Osci;
Sarmenti domina exstat. Ab his majoribus orti
Ad pugnam venere. Prior Sarmentus: *Equi te*
Esse feri similem dico. Ridemus; et ipse
Messius, *Accipio;* caput et movet. *O, tua cornu*
Ni foret exsecto frons, inquit, *quid faceres, quum*
Sic mutilus minitaris? At illi foeda cicatrix
Setosam laevi frontem turpaverat oris.
Campanum in morbum, in faciem permulta jocatus,
Pastorem saltaret uti Cyclopa, rogabat;
Nil illi larva aut tragicis opus esse cothurnis.
Multa Cicirrus ad haec: Donasset jamne catenam
Ex voto Laribus, quaerebat; scriba quod esset,
Nihilo deterius dominae jus esse. Rogabat
Denique, cur unquam fugisset? cui satis una
Farris libra foret, gracili sic tamque pusillo.
Prorsus jucunde coenam produximus illam.
Tendimus hinc recta Beneventum, ubi sedulus hospes
Paene macros arsit dum turdos versat in igne.
Nam vaga per veterem dilapso flamma culinam

VARIOUS READINGS.

51. The MSS. and editions vary with respect to the name of this place, many of them having *Claudi.* Cluver (*It. Ant.* 4. 7. p. 1196,) states that there is the same discrepancy in the printed editions of Livy, Strabo, and Ptolemy.

52. The common reading is *Cicerri.* Bentley restored *Cicirri,* which is found in several good MSS., and accords with the derivation of the word, *ciccos.*

54. Some read *contulerint.*

60. *Minitaris* is given in many of the early editions, and is adopted also by Torrentius, Talbot, Maittaire, Gesner, Oberlinus, Combe, Fea, and others. Many MSS. have *miniteris,* which Bentley, Cuningam, Wakefield, Döring, &c., prefer. The indicative form is certainly the better one here, from the positive assertion which it professes.

67. Many MSS., and all the editions previous to Bentley's and Baxter's, have *Deterius nihilo.* Baxter, Oberlinus, and Combe, read *Nilo deterius,* and others *Nullo deterius.* Bentley gives the preference to the first, grounded on the general usage of Horace in placing *nihilo* before comparatives. Fea objects to this reading, because the initial foot thereby becomes an anapaest; but *nihilo,* as Bentley well remarks, must be pronounced *nilo.*

70. Bentley prefers *producimus,* on account of the frequent use of the present tense throughout this Satire. But *pervenimus* occurs as a perfect in verse 94; and, besides, the presence of *illam* would appear to make *produximus* more proper. This last is moreover adopted by Fea, Döring, Wieland, and others.

72. Lambinus, on the authority of a single MS., gives *Paene arsit, macros dum turdos,* &c. But the best MSS. and editions, and also the scholiasts Acron and Porphyrion, as well as the scholiast on Persius (*Sat.* 6. 24.) give the reading in our text. Similar examples of Synchysis may be found in other parts of Horace, and in many of the best writers. Fea, however, endeavours to defend the reading of Lambinus on the ground of perspicuity. Compare the remarks of Morgenstern on this passage. *Class. Journ.* vol. 26. p. 242.

Vulcano summum properabat lambere tectum.
Convivas avidos coenam servosque timentes
Tum rapere, atque omnes restinguere velle videres.
Incipit ex illo montes Appulia notos
Ostentare mihi, quos torret Atabulus, et quos
Nunquam erepsemus, nisi nos vicina Trivici
Villa recepisset, lacrimoso non sine fumo,
Udos cum foliis ramos urente camino.
Hic ego mendacem stultissimus usque puellam
Ad mediam noctem exspecto: somnus tamen aufert
Intentum Veneri; tum immundo somnia visu
Nocturnam vestem maculant ventremque supinum.
Quatuor hinc rapimur viginti et millia rhedis,
Mansuri oppidulo, quod versu dicere non est,
Signis perfacile est: venit vilissima rerum
Hic aqua, sed panis longe pulcherrimus, ultra
Callidus ut soleat humeris portare viator;
Nam Canusî lapidosus, aquae non ditior urna.
[Qui locus a forti Diomede est conditus olim.]
Flentibus hic Varius discedit moestus amicis.
Inde Rubos fessi pervenimus, utpote longum
Carpentes iter et factum corruptius imbri.
Postera tempestas melior, via pejor ad usque
Barî moenia piscosi. Dehinc Gnatia lymphis
Iratis exstructa dedit risusque jocosque,
Dum flamma sine thura liquescere limine sacro
Persuadere cupit. Credat Judaeus Apella,
Non ego; namque deos didici securum agere aevum,
Nec, si quid miri faciat natura, deos id
Tristes ex alto coeli demittere tecto.
Brundisium longae finis chartaeque viaeque.

VARIOUS READINGS.

89. Very many MSS., and the best editions have *ultra*. Some editions, commencing with those of Aldus (1501 and 1519), and Junta (1503), give *ultro*.

92. Bentley rejects this verse as spurious, both on the ground of *locum condere* being unusual, if not incorrect, Latinity, and also because the mention in this place of the founder of Canusium resembles a mere geographical scholium, and is at variance with propriety and good taste.

97. Bentley reads *Dein* for *Dehinc* on the authority of some MSS.

104. The common form is *Brundusium*, but *Brundisium* is more correct, and more in accordance with the language of ancient inscriptions. *vid.* Gruter. p. 151. n. 2. and 801. n. 5. Compare also the Greek forms Βρεντέσιον, Βρεντήσιον, and Βρεντέσιον.

SATIRA VI.

IN DERISORES NATALIUM SUORUM.

Non, quia, Maecenas, Lydorum quidquid Etruscos
Incoluit fines, nemo generosior est te,
Nec, quod avus tibi maternus fuit atque paternus,
Olim qui magnis legionibus imperitarent,
Ut plerique solent, naso suspendis adunco
Ignotos, ut me libertino patre natum.
Quum referre negas, quali sit quisque parente
Natus, dum ingenuus: persuades hoc tibi vere,
Ante potestatem Tullî atque ignobile regnum
Multos saepe viros nullis majoribus ortos
Et vixisse probos, amplis et honoribus auctos:
Contra Laevinum, Valerî genus, unde Superbus
Tarquinius regno pulsus fugit, unius assis
Non unquam pretio pluris licuisse, notante
Judice, quo nosti, populo, qui stultus honores
Saepe dat indignis, et famae servit ineptus,
Qui stupet in titulis et imaginibus. Quid oportet
Vos facere, a vulgo longe longeque remotos?
Namque esto, populus Laevino mallet honorem
Quam Decio mandare novo, censorque moveret

VARIOUS READINGS.

SAT. 6.

4. We have retained the common reading *legionibus* in opposition to Fea and Döring, who give *regionibus*. These critics maintain, that the epithet *magnis* creates a difficulty when applied to *legionibus*. But they forget that this is the language of flattery as well as of poetry: they forget also the remark of the scholiast, that Maecenas numbered Porsenna among his ancestors. (Compare Wieland's German version, note 2.)

7. Markland conjectures *leges*.

13. The common reading is *fuit*, for which Bentley and many subsequent editors, on the authority of several MSS., substitute the more elegant reading *fugit*.

15. The earlier editions down to that of Venice, 1509, inclusive, have *quo nosti*. The subsequent editions altered this to *quem nosti*, until Bentley recalled the former reading, which is in accordance with many MSS., and has been, since his time, almost universally adopted. "Ponite vero, ô boni, istos metus," observes the great critic, "elegantissima enim locutio est, a fonte Graeco hausta: ubi pronomen eodem casu ponitur, quo nomen antecedens."

18. Bentley conjectures *Vos*, which Wieland defends on two grounds: first, because *Nos*, the common reading, would make the poet place himself on an equality with his patron; and secondly, because it would constitute Horace a judge in his own case. The advocates for *Nos* assert in its defence, that the poet does not mean by it himself alone, but all persons like himself, whose sentiments and principles of judging are of a higher stamp than those of the vulgar. Still the objection of Wieland is only obviated in part, and *Vos* certainly appears the preferable reading. *vid.* Explanatory notes.

Appius, ingenuo si non essem patre natus;
Vel merito, quoniam in propria non pelle quiessem.
Sed fulgente trahit constrictos gloria curru
Non minus ignotos generosis. Quo tibi, Tilli,
Sumere depositum clavum, fierique tribuno?
Invidia accrevit, privato quae minor esset.
Nam ut quisque insanus nigris medium impediit crus
Pellibus et latum demisit pectore clavum,
Audit continuo: Quis homo hic? et quo patre natus?
Ut si qui aegrotet, quo morbo Barrus, haberi
Ut cupiat formosus; eat quacunque, puellis
Injiciat curam quaerendi singula, quali
Sit facie, sura, quali pede, dente, capillo:
Sic qui promittit, cives, Urbem sibi curae,
Imperium fore, et Italiam et delubra deorum;
Quo patre sit natus, num ignota matre inhonestus,
Omnes mortales curare et quaerere cogit. —
Tune Syri, Damae, aut Dionysi filius, audes
Dejicere e saxo cives, aut tradere Cadmo? —
At Novius collega gradu post me sedet uno:
Namque est ille, pater quod erat meus. — *Hoc tibi Paullus*
Et Messala videris? At hic, si plostra ducenta
Concurrantque foro tria funera, magna sonabit
Cornua quod vincatque tubas: saltem tenet hoc nos. —
Nunc ad me redeo, libertino patre natum,
Quem rodunt omnes libertino patre natum;
Nunc quia sim tibi, Maecenas, convictor, at olim,
Quod mihi pareret legio Romana tribuno.
Dissimile hoc illi est, quia non, ut forsit honorem
Jure mihi invideat quivis, ita te quoque amicum,
Praesertim cautum dignos assumere prava
Ambitione procul. Felicem dicere non hoc

VARIOUS READINGS.

24. Some read *Tulli*, but *Tilli* is sanctioned by a majority of the MSS.

31. The common reading is *Et cupiat*, but some of the early editions, and many of the best MSS. of Lambinus and Bentley, give *Ut cupiat*, which makes a far better reading. *Et* would refer merely to *si* in the preceding line, whereas *ut* has reference to *morbus*, and the idea intended to be conveyed is, *ita morbus Barri erat ut cuperet formosus haberi.*

34. The common editions read *sura quali, pede*, &c. The punctuation which we have adopted is Bentley's.

34. Some read *urbes.*

37. Some editions have *cogat.*

39. Three MSS. of Cruquius's give *Chamo*, others have *Camo and Cathmo*; the last of these favours *Bathmo*, as conjectured by Cruquius.

42. The Venice edition, and those of Lambinus and Bentley, give *Messalla.*

Me possum, casu quod te sortitus amicum;
Nulla etenim mihi te fors obtulit; optimus olim
Virgilius, post hunc Varius, dixere quid essem.
Ut veni coram, singultim pauca locutus,
Infans namque pudor prohibebat plura profari,
Non ego me claro natum patre, non ego circum
Me Satureiano vectari rura caballo,
Sed quod eram, narro: respondes, ut tuus est mos,
Pauca: abeo: et revocas nono post mense, jubesque
Esse in amicorum numero. Magnum hoc ego duco,
Quod placui tibi, qui turpi secernis honestum,
Non patre praeclaro, sed vita et pectore puro.
Atqui si vitiis mediocribus ac mea paucis
Mendosa est natura, alioqui recta, velut si
Egregio inspersos reprendas corpore naevos,
Si neque avaritiam neque sordes aut mala lustra
Objiciet vere quisquam mihi; purus et insons,
Ut me collaudem, si et vivo carus amicis:
Causa fuit pater his, qui macro pauper agello
Noluit in Flavî ludum me mittere, magni
Quo pueri magnis e centurionibus orti,
Laevo suspensi loculos tabulamque lacerto,
Ibant octonis referentes Idibus aera;
Sed puerum est ausus Romam portare, docendum
Artes, quas doceat quivis eques atque senator
Semet prognatos. Vestem servosque sequentes,
In magno ut populo, si qui vidisset, avita
Ex re praeberi sumtus mihi crederet illos.
Ipse mihi custos incorruptissimus omnes
Circum doctores aderat. Quid multa? pudicum,

VARIOUS READINGS.

53. Almost all the MSS. and early editions have *possum*, or *possim*; while some few have *possunt*, or *possit*. The edition of Zarot has *possunt*. Bentley observes that *possunt*, as referring to the envious, is better than *possum*, which carries with it an appearance of boasting and vanity. This remark, however, is hardly correct. Horace merely wishes to state that his acquaintance with Maecenas was not the result of chance; and his manner of expressing this is equally modest, and devoid of any vain boasting, whether we read *possunt* or *possum*.

54. In place of *mihi te* Bentley reads *tibi me*, as a more modest way of speaking; but Gesner well observes, "Superbum esset dicere *mihi te* si fors nobis offerret tantum mancipia; sed offert etiam patronos. Æque calumniae opportunum et magis forte est *tibi me*: quasi vero magnum munus fortunae esset obsulus poeta oblatus divinitus Maecenati."

55. Many editors read *Varus*.

68. Cruquius gives *nec mala*, on the authority of MSS., which Cuningam also adopts. The common editions have *ac*.

70. Some editions, and among the rest that of Lambinus, read *si vivo et carus*.

Qui primus virtutis honos, servavit ab omni
Non solum facto, verum opprobrio quoque turpi,
Nec timuit, sibi ne vitio quis verteret olim,
Si praeco parvas, aut, ut fuit ipse, coactor
Mercedes sequerer; neque ego essem questus. Ad hoc nunc
Laus illi debetur et a me gratia major.
Nil me poeniteat sanum patris hujus, eoque
Non, ut magna dolo factum negat esse suo pars,
Quod non ingenuos habeat clarosque parentes,
Sic me defendam. Longe mea discrepat istis
Et vox et ratio. Nam si natura juberet
A certis annis aevum remeare peractum,
Atque alios legere ad fastum quoscunque parentes:
Optaret sibi quisque; meis contentus honestos
Fascibus et sellis nollem mihi sumere, demens
Judicio vulgi, sanus fortasse tuo, quod
Nollem onus haud unquam solitus portare molestum.
Nam mihi continuo major quaerenda foret res,
Atque salutandi plures: ducendus et unus
Et comes alter, uti ne solus rusve peregreve
Exirem; plures calones atque caballi
Pascendi; ducenda petorrita. Nunc mihi curto
Ire licet mulo vel, si libet, usque Tarentum,
Mantica cui lumbos onere ulceret atque eques armos.
Objiciet nemo sordes mihi, quas tibi, Tulli,
Quum Tiburte via praetorem quinque sequuntur
Te pueri, lasanum portantes oenophorumque.
Hoc ego commodius quam tu, praeclare senator,
Multis atque aliis vivo. Quacunque libido est,
Incedo solus; percontor, quanti olus ac far;
Fallacem circum vespertinumque pererro
Saepe forum; adsisto divinis; inde domum me
Ad porri et ciceris refero laganique catinum.
Coena ministratur pueris tribus, et lapis albus
Pocula cum cyatho duo sustinet; adstat echinus
Vilis, cum patera guttus, Campana supellex.

VARIOUS READINGS.

87. Some MSS. and early editions give *Ob hoc.* The greater number, however, of MSS. read *Ad hoc*, or, what is the same thing (*vid. Quintil.* 1. 7.), *At hoc.* Bentley prefers *Ad haec.*

96. Seven MSS. of Rutgersius's give *Honustos*, from which he reads *onustos*, which is followed by D. Heinsius, Burmann, and Maittaire.

97. Many of the common editions have *Nolim.*

113. Wakefield reads *Vespertinus*, others *Vespertinusque.*

Deinde eo dormitum, non sollicitus, mihi quod crās
Surgendum sit mane, obeundus Marsya, qui se
Vultum ferre negat Noviorum posse minoris.
Ad quartam jaceo; post hanc vagor, aut ego, lecto
Aut scripto quod me tacitum juvet, ungor olivo,
Non quo fraudatis immundus Natta lucernis.
Ast ubi me fessum sol acrior ire lavatum
Admonuit, fugio campum lusumque trigonem.
Pransus non avide, quantum interpellet inani
Ventre diem durare, domesticus otior. Haec est
Vita solutorum misera ambitione gravique.
His me consolor victurum suavius, ac si
Quaestor avus, pater atque meus, patruusque fuisset.

Satira VII.

IN MALEDICOS ET INHUMANOS.

Proscripti Regis Rupilî pus atque venenum
Hybrida quo pacto sit Persius ultus, opinor
Omnibus et lippis notum et tonsoribus esse.
Persius hic permagna negotia dives habebat
Clazomenis, etiam lites cum Rege molestas;
Durus homo, atque odio qui posset vincere Regem,
Confidens, tumidusque, adeo sermonis amari,
Sisennas, Barros ut equis praecurreret albis.

VARIOUS READINGS.

124. Many MSS., and almost all the early editions down to the Aldine of 1509 and 1519, have *Natta*. In the Aldine *Naca* occurs, as also in a note to the Strasburg edition of 1514. From this last Marsilius reads *Nacca*, in which he is followed by Baxter, Combe, and others. These critics suppose, that under this feigned name the poet alludes to some mean person who followed the trade of a fuller, (*Nacca à* Κνάκης, *quod a* κνάω.) But Cruquius refutes this position, and shows from the scholiasts, that Horace refers to an individual of no ignoble family, though of mean and sordid manners.

126. The common editions have *fugio rabiosi tempora signi*, i. e. as the scholiasts explain it, "*aestuosos dies caniculares*," "the heat of the dog-days." It is very evident, however, that this has nothing to do with the object and meaning of the context. Bentley therefore adopts the reading which we have given in the text, on the authority of the oldest of the Blandinian MSS. This lection is in full accordance with the language of the scholiast, as cited by Cruquius. "Si quis me una cum Maecenate in campo videbat, statim dicebat, me esse Fortunae filium. Solebant autem Romani in campo Martio ludere *pila trigonali*." Bentley has a long and learned note on this reading. The best editions adopt the emendation.

Sat. 7.

6. The Venice edition has *Dirus*. In this same line Cuningam reads *posset qui* on mere conjecture.

Ad Regem redeo. Postquam nihil inter utrumque
Convenit: (hoc etenim sunt omnes jure molesti,
Quo fortes, quibus adversum bellum incidit: inter
Hectora Priamiden, animosum atque inter Achillem
Ira fuit capitalis, ut ultima divideret mors,
Non aliam ob causam nisi quod virtus in utroque
Summa fuit; duo si discordia vexet inertes,
Aut si disparibus bellum incidat, ut Diomedi
Cum Lycio Glauco, discedat pigrior, ultro
Muneribus missis.) Bruto Praetore tenente
Ditem Asiam, Rupilî et Persî par pugnat, uti non
Compositi melius cum Bitho Bacchius. In jus
Acres procurrunt, magnum spectaculum uterque.
Persius exponit causam; ridetur ab omni
Conventu: laudat Brutum laudatque cohortem;
Solem Asiae Brutum appellat, stellasque salubres
Appellat comites, excepto Rege; canem illum,
Invisum agricolis sidus, venisse: ruebat,
Flumen ut hibernum, fertur quo rara securis.
Tum Praenestinus salso multoque fluenti
Expressa arbusto regerit convicia, durus
Vindemiator et invictus, cui saepe viator

VARIOUS READINGS.

9. Valart proposes to omit all from *Postquam* in this line, to *missis* in the 18th, both inclusive, on the ground of its being irrelevant to what immediately precedes, *viz. Ad regem redeo.* The better editions, however, merely have a parenthesis from *hoc etenim* to *missis*, although Heindorff opposes this. *vid.* Explanatory notes.

11. Bentley considers the repetition of *inter* in this passage as a proof that the phraseology is corrupt, and was never given to the world in this state by Horace. "Vitiosum sane loquendi genus et ἰδιωτικὸν, quodque magni emerim nunquam ab Horatio prolatum." According to the great critic, correct Latinity would require a single *inter*, as in Terence, (*And.* 3. 3.) "*Irae sunt inter Glycerium et gnatum.*" He considers the repetition of *inter* as savouring of the Hebrew idiom, which finds its way also into the Greek of the Septuagint: Ἀνὰ μέσον τοῦ φωτὸς, καὶ ἀνὰ μέσον τοῦ σκότους. To express this, in Latin by "*Inter lucem et inter tenebras,*" would be violating the idiom of the language. Heyne (*Obs. in Tibull. p.* 221. *ed* 3d.) is of a similar opinion. But the learned Hunter (*ad Liv.* 1. 9.) successfully defends the genuineness of the passage. His first position is, that the repetition of *inter* does not violate the usage of the Latin tongue; and he refers, in proof of this, to the following authorities: *Varro R. R.* 2. 4: *Propertius* 2. 31. 15. *ed. Kuinoel*, and 2. 23. 15. *ed. Broukhus: Tibullus*, 4. 1. 165: *Livy*, 10. 7: *Horace*, 1. 2. 12: *Cicero De Amic.* 25: *De Fato*, 9: *De Fin.* 1. 9: *Parad.* 1. 4: *Acad.* 2. 7: *Orat.* 2. *in Rull.* 33. His second position is, that the two contiguous clauses have a *cross reference* to each other, and that the *rationale* of the expression in dispute is this: "There was a deadly feud between Hector and Achilles, and between Achilles and Hector."

20. The common reading is *Melius compositus.* About one half of the MSS. give *Compositum melius*, while one of Bentley's MSS. has *Compositi melius.* This last we have adopted with him as the most elegant. If *compositum* be taken as the reading, *sit* or *fuerit* will be understood, and the phrase will be a Graecism.

21. Some read *concurrunt*, but *procurrunt* is given in the best editions, and is approved of also by Heinsius (*ad Sil.* 7. 566.)

23. Instead of *multumque fluenti*, the common reading, Bentley adopts *multoque fluenti*, on the authority of many MSS., and thinks the expression is imitated from Demosthenes (*de cor.*) πολλῷ ῥεύσαντι. *vid.* Explanatory notes. D. Heinsius conjectures *mustoque fluenti*, which has found many advocates; but Bentley refutes this emendation.

Cessisset, magna compellans voce cucullum.
At Graecus, postquam est Italo perfusus aceto,
Persius exclamat: *Per magnos, Brute, deos te*
Oro, qui reges consuesti tollere; cur non
Hunc Regem jugulas? operum hoc, mihi crede, tuorum est.

SATIRA VIII.

IN SUPERSTITIOSOS ET VENEFICAS.

Olim truncus eram ficulnus, inutile lignum,
Quum faber, incertus scamnum faceretne Priapum,
Maluit esse deum. Deus inde ego, furum aviumque
Maxima formido: nam fures dextra coërcet
Obscoenoque ruber porrectus ab inguine palus.
Ast importunas volucres in vertice arundo
Terret fixa, vetatque novis considere in hortis.
Huc prius angustis ejecta cadavera cellis
Conservus vili portanda locabat in arca.
Hoc miserae plebi stabat commune sepulcrum,
Pantolabo scurrae Nomentanoque nepoti.
Mille pedes in fronte, trecentos cippus in agrum
Hic dabat; heredes monumentum ne sequeretur.
Nunc licet Esquiliis habitare salubribus, atque
Aggere in aprico spatiari, qua modo tristes
Albis informem spectabant ossibus agrum,
Quum mihi non tantum furesque feraeque, suetae
Hunc vexare locum, curae sunt atque labori,
Quantum carminibus quae versant atque venenis
Humanos animos. Has nullo perdere possum

VARIOUS READINGS.

34. Bentley reads *consuesti*, on the authority of the Venice edition of 1490, in the text of which, as well as in the accompanying scholia of Acron and Porphyrion, this reading occurs. The greater number of editions have *consueris*; but the indicative is preferable from its expression of certainty.

SAT. 8.

3. One MS. has *unde*.
5. One of Valart's MSS. gives *rubens*.
7. Fea reads and endeavours to defend *fissa*.
12. Torrentius conjectures *agro*, which Cuningam also adopts. This reading is likewise found in the collation of Saxius.
13. The edition of Glareanus has *monimentum hoc ne*.
15. All the MSS. give *quo*, (*scil.* loco) which probably originated in a mistake of some copyist, who conceived *modo* to be here a noun. Bentley conjectures *qua*, (*scil.* parte) in the sense of *ubi*, which we have adopted in common with some of the best editions.
19. The MSS. vary between *vexant* and *versant*. *vid. Burm. ad. Ovid. Am. 2. 2. 29.*

Nec prohibere modo, simul ac vaga Luna decorum
Protulit os, quin ossa legant herbasque nocentes.
Vidi egomet nigra succinctam vadere palla
Canidiam, pedibus nudis, passoque capillo,
Cum Sagana majore ululantem. Pallor utrasque
Fecerat horrendas adspectu. Scalpere terram
Unguibus, et pullam divellere mordicus agnam
Coeperunt; cruor in fossam confusus, ut inde
Manes elicerent, animas responsa daturas.
Lanea et effigies erat, altera cerea; major
Lanea, quae poenis compesceret inferiorem.
Cerea suppliciter stabat, servilibus ut quae
Jam peritura modis. Hecaten vocat altera, saevam
Altera Tisiphonen: serpentes atque videres
Infernas errare canes, lunamque rubentem,
Ne foret his testis, post magna latere sepulcra.
Mentior at si quid, merdis caput inquiner albis
Corvorum, atque in me veniat mictum atque cacatum
Julius, et fragilis Pediatia, furque Voranus.
Singula quid memorem? quo pacto alterna loquentes
Umbrae cum Sagana resonarent triste et acutum?
Utque lupi barbam variae cum dente colubrae
Abdiderint furtim terris, et imagine cerea
Largior arserit ignis, et ut non testis inultus
Horruerim voces Furiarum et facta duarum?
Nam, displosa sonat quantum vesica, pepedi
Diffissa nate ficus: at illae currere in urbem.
Canidiae dentes, altum Saganae caliendrum
Excidere, atque herbas, atque incantata lacertis
Vincula, cum magno risuque jocoque videres.

VARIOUS READINGS.

27. The Hanover fragment has *morsibus*.
32. We have given *ut quae* with Bentley in place of the common *utque*.
38. Bentley reads *veniat* as we have given it, on the authority of MSS. Others read *venient*.
39. The Venice edition, and that of Glareanus, have *Pedatia*.
41. Bentley prefers *resonarint*, on account of *abdiderint*, *arserit*, and *horruerim*, which succeed. But the continued action denoted by the imperfect, accords better with the idea of a dialogue between Sagana and the shades of the dead.
45. Fea gives *Obruerim* (i. e. oppresserim, suppresserim,) from MSS. Döring adopts it from him.

SATIRA IX.

IN IMPUDENTES ET INEPTOS PARASITASTROS.

Ibam forte via Sacra, sicut meus est mos,
Nescio quid meditans nugarum, totus in illis:
Accurrit quidam notus mihi nomine tantum,
Arreptaque manu, *Quid agis, dulcissime rerum?*
Suaviter, ut nunc est, inquam, *et cupio omnia quae vis.*
Quum assectaretur, *Num quid vis?* occupo: at ille,
Noris nos, inquit; *docti sumus.* Hic ego, *Pluris*
Hoc, inquam, *mihi eris.* Misere discedere quaerens,
Ire modo ocius, interdum consistere, in aurem
Dicere nescio quid puero; quum sudor ad imos
Manaret talos. O te, Bolane, cerebri
Felicem! aiebam tacitus, quum quidlibet ille
Garriret, vicos, urbem laudaret. Ut illi
Nil respondebam, *Misere cupis,* inquit, *abire,*
Jamdudum video, sed nil agis, usque tenebo,
Persequar. Hinc quo nunc iter est tibi? — Nil opus est te
Circumagi; quendam volo visere non tibi notum;
Trans Tiberim longe cubat is, prope Caesaris hortos. —
Nil habeo quod agam, et non sum piger; usque sequar te. —
Demitto auriculas ut iniquae mentis asellus,
Quum gravius dorso subiit onus. Incipit ille:
Si bene me novi, non Viscum pluris amicum,
Non Varium facies; nam quis me scribere plures
Aut citius possit versus? quis membra movere

VARIOUS READINGS.

SAT. 9.

1. Bentley reads *Ibam ut forte.*

2. Some MSS. have *et totus in illis:* this reading is adopted by Valart, Gesner, Oberlinus, Combe, and some others.

3. *Accurrit* is found in many MSS. and early editions, among others in the *editio princeps.* It is admitted into the text by H. Stephens, Lambinus, Cruquius, Pullmann, Torrentius, Bentley, Cuningam, and almost every other editor of any celebrity. It suits the character of a troublesome and officious man, much better than the common reading *Occurrit,* which is given by a few MSS., and by some of the early editions after that of Junta, 1503.

11. Some MSS. and early editions have *Bollane.*

16. Bentley prefers *Prosequar* ("I will accompany you,") on the authority of some MSS. This reading would imply that the proposition was made "*honoris causa,*" as Bentley expresses it, which is inconsistent with what immediately precedes, unless irony be intended. In reading *Prosequar,* Bentley removes the period after this verb, and places a comma after *hinc.* The mark of interrogation after *tibi* is also removed by him, and a colon substituted. The whole line therefore, in his edition, is as follows: *Prosequar hinc, quo nunc iter est tibi:*

23. Some of the earlier editions have *Varum.*

Mollius? invideat quod et Hermogenes, ego canto.
Interpellandi locus hic erat. — *Est tibi mater?*
Cognati, queis te salvo est opus? — Haud mihi quisquam;
Omnes composui. — Felices! Nunc ego resto;
Confice, namque instat fatum mihi triste, Sabella
Quod puero cecinit, mota divina anus urna:
"*Hunc neque dira venena nec hosticus auferet ensis,*
"*Nec laterum dolor aut tussis nec tarda podagra;*
"*Garrulus hunc quando consumet cunque; loquaces,*
"*Si sapiat, vitet, simul atque adoleverit aetas.*"
Ventum erat ad Vestae, quarta jam parte diei
Praeterita, et casu tunc respondere vadato
Debebat: quod ni fecisset, perdere litem.
Si me amas, inquit, *paulum hic ades. — Interream, si*
Aut valeo stare, aut novi civilia jura;
Et propero quo scis. — Dubius sum quid faciam, inquit;
Tene relinquam an rem. — Me, sodes. — Non faciam, ille,
Et praecedere coepit. Ego, ut contendere durum est
Cum victore, sequor. — *Maecenas quomodo tecum?*
Hic repetit. — *Paucorum hominum et mentis bene sanae;*
Nemo dexterius fortuna est usus. — Haberes
Magnum adjutorem, posset qui ferre secundas,
Hunc hominem velles si tradere; dispeream, ni
Summosses omnes. — Non isto vivitur illic,
Quo tu rere, modo; domus hac nec purior ulla est,
Nec magis his aliena malis; nil mi officit inquam,
Ditior hic aut est quia doctior; est locus uni
Cuique suus. — Magnum narras, vix credibile. — Atqui
Sic habet. — Accendis, quare cupiam magis illi
Proximus esse. — Velis tantummodo; quae tua virtus,

VARIOUS READINGS.

30. Cruquius and after him Bentley object to the uniform reading of the MSS. *divina mota anus urna*, on the ground of ambiguity. It is uncertain, says the latter critic, whether by the common reading we are to consider *mota anus* as the true construction, or the ablative *mota divina urna*. He recommends, therefore, what Cruquius had already conjectured, *mota divina anus urna*; taking *divina* as an epithet of *anus*, and joining *mota* to *urna* in the ablative. We have adopted the emendation.

36. Bentley, in opposition to all the MSS. and editions, conjectures and reads *vadatus*. But for this there is not the least necessity, since, as he himself confesses, *vador* is a common verb, and used both in an active and passive sense. Bentley, however, is followed by Cuningam, Sanadon, and Wakefield.

42. Bentley omits *est* on the authority of MSS.

48. The common reading is *vivimus*, for which Bentley, on the authority of MSS., substitutes *vivitur*. This latter reading is not only more elegant, but also expresses more modestly the intimacy which subsisted between the poet and Maecenas.

50. Bentley, on the authority of good MSS., reads *inquam* in place of the common *unquam*. His emendation is spirited and elegant, and is followed by Cuningam, Sanadon, Wakefield, and Döring.

Expugnabis, et est qui vinci possit, eoque
Difficiles aditus primos habet. — Haud mihi deero;
Muneribus servos corrumpam; non, hodie si
Exclusus fuero, desistam; tempora quaeram;
Occurram in triviis, deducam. Nil sine magno
Vita labore dedit mortalibus. — Haec dum agit, ecce,
Fuscus Aristius occurrit, mihi carus et illum
Qui pulchre nosset. Consistimus. Unde venis? et,
Quo tendis? rogat et respondet. Vellere coepi,
Et prensare manu lentissima brachia, nutans,
Distorquens oculos, ut me eriperet. Male salsus
Ridens dissimulare. Meum jecur urere bilis.
Certe nescio quid secreto velle loqui te
Aiebas mecum. — Memini bene, sed meliori
Tempore dicam; hodie tricesima sabbata; vin' tu
Curtis Judaeis oppedere? — Nulla mihi, inquam,
Relligio est. — At mî; sum paulo infirmior, unus
Multorum; ignosces, alias loquar. — Huncine solem
Tam nigrum surrexe mihi! Fugit improbus ac me
Sub cultro linquit. Casu venit obvius illi
Adversarius, et, *Quo tu turpissime?* magna
Inclamat voce, et, *Licet antestari?* Ego vero
Appono auriculam. Rapit in jus. Clamor utrinque,
Undique concursus. Sic me servavit Apollo.

VARIOUS READINGS.

55. Waddel gives *eo quod*, which is found also in some MSS., and in the Milan edition of 1477.

64. Baxter reads *nictans*.

69. Bentley, in opposition to the MSS., conjectures *vis tu;* and in his remarks on the 92d verse of the 6th Satire, Book 2, observes: "*Vis tu* non interrogantis modo est, ut *vin' tu:* sed orantis, hortantis, flagitantis, jubentis. *Vis tu homines urbemque feris praeponere silvis?* hoc est, *an dubitas praeponere? praepone, amabo, si sapis.*" But Hunter well observes in reply: "Sed, ita intellectum, *vis tu* minime huic loco convenire potest."

73. The Göttingen MS. has *Tam mihi surrexisse nigrum.*

76. *Inclamat* is more elegant than the common reading *exclamat*. Some editions have *adclamat.*

77. Fea maintains that *appono* is more correct than the common reading *Oppano*, because the latter denotes opposition, and, to quote his own words, "Qui opponit, renuit, resistit." The reading *Appono* is found in two of his MSS.

Satira X.

IN INEPTOS LUCILII FAUTORES.

* * *

Lucili, quam sis mendosus, teste Catone
Defensore tuo pervincam, qui male factos
Emendare parat versus. Hoc lenius ille,
Quo melior vir adest; longe subtilior illo,
Qui multum puer est loris et funibus udis
Exoratus, ut esset, opem qui ferre poëtis
Antiquis posset contra fastidia nostra,
Grammaticorum equitum doctissimus. Ut redeam illuc.

* * *

VARIOUS READINGS.

Sat. 10.

1. The first eight verses of this Satire are printed in a different type from the rest, because it is uncertain whether they were composed by Horace or not. Fea finds them in several MSS., and they are given in Zarot's first edition, and in that of Milan, 1486. Lambinus removed them from the text of the Florence edition of 1482, into the notes, assigning as his reason for this arrangement, that Acron's scholia on the Satire begin with the words *Nempe incomposito*. Aldus, Acensius, Lambinus, Cruquius, Rutgersius, the Dauphin editor, Dacier, and others, have done the same. It is acknowledged, at the same time, however, by all the commentators, that they are to be found in many MSS. Aldus moreover recognizes in them the peculiar style of Horace. Glareanus says that they were either written by Horace himself, or by some ape of the poet's. It is unnecessary to dilate upon this part of the subject. Bentley omits the verses in question, without any remark; while Gesner, on the other hand, restores them to the text. Döring follows Gesner, and gives the following reasons for so doing: 1. Because these verses are not only found in early editions, but also in many MSS. 2. Because they are not inconsistent with Horace's usual mode of writing. 3. Because the idea contained in them is not at variance with the rest of the Satire, but, on the contrary, coincides with it. 4. Because the initial word of this Satire, in the common editions, *Nempe*, has nothing to refer to unless something previous be supplied by the mind: but it has a plain and direct reference if the verses in question be made to precede. (*vid.* Explanatory notes.) A very natural question, however, here arises. If these verses were genuine, and actually written by Horace, how comes it that they are omitted in some of the MSS? Döring, in reply, supposes that Maecenas requested Horace to expunge them, as being too severe on one of the members of the Equestrian order. With regard to the remark which some might be inclined to make, namely, that Persius commences one of his Satires, (the third,) with the same abrupt use of *Nempe*, nothing more can be inferred from it, according to this same critic, than that he copied Horace in this particular instance, and that too, from a MS., in which the objectionable verses did not appear. Döring, however, has been opposed by Eichstadt, in an Academical Dissertation, Jena, 1822.

4. One of Fea's MSS. has *ille*.

6. Some MSS. give *Exoratus*, which we have preferred to *Exhortatus*, as found in other MSS. and adopted by most editors. From its opposition to *loris* and *funibus*, *Exoratus* appears to us to produce a more amusing, and at the same time ironical, effect. Rutgersius, however, reads on conjecture as follows: *Qui multum nuper loris et funibus udis Exornatus*.

Nempe incomposito dixi pede currere versus
Lucilî. Quis tam Lucilî fautor inepte est,
Ut non hoc fateatur? At idem, quod sale multo
Urbem defricuit, charta laudatur eadem.
Nec tamen hoc tribuens dederim quoque cetera; nam sic
Et Laberî mimos ut pulchra poëmata mirer.
Ergo non satis est risu diducere rictum
Auditoris: et est quaedam tamen hic quoque virtus:
Est brevitate opus, ut currat sententia, neu se
Impediat verbis lassas onerantibus aures:
Et sermone opus est modo tristi, saepe jocoso,
Defendente vicem modo rhetoris atque poëtae,
Interdum urbani, parcentis viribus, atque
Extenuantis eas consulto. Ridiculum acri
Fortius et melius magnas plerumque secat res.
Illi, scripta quibus Comoedia prisca viris est,
Hoc stabant, hoc sunt imitandi; quos neque pulcher
Hermogenes unquam legit, neque simius iste,
Nil praeter Calvum et doctus cantare Catullum. —
At magnum fecit, quod verbis Graeca Latinis
Miscuit. — O seri studiorum! quîne putetis
Difficile et mirum, Rhodio quod Pitholeonti
Contigit? — *At sermo lingua concinnus utraque*
Suavior, ut Chio nota si commixta Falerni est.
Quum versus facias, te ipsum percontor, an et quum
Dura tibi peragenda rei sit causa Petillî;
Scilicet, oblitus patriaeque patrisque, Latine
Quum Pedius causas exsudet Publicola, atque

VARIOUS READINGS.

5. In place of *nam*, some MSS. give *num*. Three early editions have *non*.

21. Some MSS. and early editions have *putatis*.

23. Graevius finds *contentus* in one of his MSS., but the margin has *concinnus*, by a more recent hand.

24. *Commixta* is Bentley's reading in place of *commista*.

27. All the editions previous to that of Lambinus, have *patriaque Latini*. This editor, following the authority of two very old MSS., introduced *Latine* into the text. The emendation is approved of by Turnebus, Cruquius, Torrentius, and most subsequent editors; so that from the time of Lambinus, it becomes the common reading. An old commentator, cited by Cruquius, also favours this lection, and, in explaining *exsudet*, remarks "Cum sudore agat, hoc est, *Latine* pronunciet, magno studio et instantia." It would appear that the copyists, not understanding the expression *Latine causas exsudare*, corrupted *Latine* into *Latini*, in imitation, no doubt, of the Virgilian *pater Latinus*. Bentley, however, opposes *Latine*, and observes, "At vero, quicquid verbo proprio convenit, non idem quoque verbo translato. *Latine causas orare* recte dicitur; *Latine exsudare* portentosum plane est." Hunter denies the correctness of this position, and, as an instance to the contrary, cites the expression *Corydon ardebat Alexin*, as being fully equivalent to *Corydon amabat Alexin*. If then *exsudare* be the same, in this passage, with *cum sudore orare*, there appears no good reason why *exsudare causas Latine* should be condemned; whereas, if with Bentley we place a mark of interrogation after *Petilli*, and in the next line read *oblitos* and *Latini*, we introduce an involved and confused, instead of a very plain and clear reading. *Oblitos* besides, is contradicted by all the MSS. and rests on mere conjecture.

Corvinus; patriis intermiscere petita
Verba foris malis, Canusini more bilinguis?
Atqui ego quum Graecos facerem, natus mare citra,
Versiculos, vetuit tali me voce Quirinus,
Post mediam noctem visus, quum somnia vera:
In silvam non ligna feras insanius, ac si
Magnas Graecorum malis implere catervas.
Turgidus Alpinus jugulat dum Memnona, dumque
Defingit Rheni luteum caput: haec ego ludo,
Quae neque in aede sonent certantia judice Tarpa,
Nec redeant iterum atque iterum spectanda theatris.
Arguta meretrice potes, Davoque Chremeta
Eludente senem, comis garrire libellos,
Unus vivorum, Fundani; Pollio regum
Facta canit pede ter percusso: forte epos acer,
Ut nemo, Varius ducit: molle atque facetum
Virgilio annuerunt gaudentes rure Camenae.
Hoc erat, experto frustra Varrone Atacino
Atque quibusdam aliis, melius quod scribere possem,
Inventore minor; neque ego illi detrahere ausim
Haerentem capiti cum multa laude coronam.
At dixi fluere hunc lutulentum, saepe ferentem
Plura quidem tollenda relinquendis. Age, quaeso,
Tu nihil in magno doctus reprendis Homero?
Nil comis tragici mutat Lucilius Attî?
Non ridet versus Ennî gravitate minores?
Quum de se loquitur, non ut majore reprensis?
Quid vetat et nosmet Lucilî scripta legentes
Quaerere, num illius, num rerum dura negarit
Versiculos natura magis factos et euntes
Mollius, ac si quis, pedibus quid claudere senis,
Hoc tantum contentus, amet scripsisse ducentos

VARIOUS READINGS.

32. Bentley, on the authority of a Trinity College MS., reads *tali me voce*, as preferable in sound to the common reading *me tali voce*. We have adopted his lection.

27. Some MSS. and early editions give *Diffingit*, but *Defingit* is far preferable. Bentley, in speaking of the two readings, the latter of which he adopts, observes, "Hoc enim (*Diffingere*) non *male fingere*, sed *fictum corrumpere* notat." Some MSS. have *Depingit* which has little if any thing to recommend it.

41. Wakefield reads *comes*, the order being, according to him, *Tu unus vivorum potes garrire comes libellos.*

44. Some MSS. have *Varius dictu molle* (Turneb. Advers. 18. 11.)

49. Two of the early editions have *multa cum laude.*

51. Some editions have *quaero.*

58. Some MSS. have *magis comptos*, others *magis altos*, and *magis aptos.*

59. The reading *ac si* is authorised by MSS. and

Ante cibum versus, totidem coenatus? Etrusci
Quale fuit Cassî rapido ferventius amni
Ingenium, capsis quem fama est esse librisque
Combustum propriis. Fuerit Lucilius, inquam,
Comis et urbanus; fuerit limatior idem,
Quam rudis et Graecis intacti carminis auctor,
Quamque poëtarum seniorum turba: sed ille,
Si foret hoc nostrum fato delatus in aevum,
Detereret sibi multa, recideret omne, quod ultra
Perfectum traheretur, et in versu faciendo
Saepe caput scaberet, vivos et roderet ungues.
Saepe stilum vertas, iterum quae digna legi sint,
Scripturus; neque, te ut miretur turba, labores,
Contentus paucis lectoribus. An tua demens
Vilibus in ludis dictari carmina malis?
Non ego; nam satis est equitem mihi plaudere, ut audax,
Contemtis aliis, explosa Arbuscula dixit.
Men' moveat cimex Pantilius? aut cruciet, quod
Vellicet absentem Demetrius? aut quod ineptus
Fannius Hermogenis laedat conviva Tigellî?
Plotius et Varius, Maecenas Virgiliusque,
Valgius, et probet haec Octavius optimus, atque
Fuscus, et haec utinam Viscorum laudet uterque!
Ambitione relegata, te dicere possum,
Pollio, te, Messala, tuo cum fratre, simulque
Vos, Bibule et Servi; simul his te; candide Furni,
Compluresque alios, doctos ego quos et amicos
Prudens praetereo, quibus haec, sint qualiacunque,

VARIOUS READINGS.

early editions, and is adopted in the best editions. Dacier gives *an si*, which Bentley confutes.

64. Instead of the common reading *ambustum* we have given *combustum* on the authority of some MSS. of Lambinus's.

68. Some MSS. and early editions have *dilatus*, and others *dilapsus*, *delapsus*, and *delatus*. Lambinus prefers *ditatus* (i. e. *reservatus*) which was adopted after him by Cruquius, D. Heinsius, Torrentius, Bentley, Cuningam, and others. Baxter, on the other hand, adopted *delatus*, which has been given also by Gesner, Oberlinus, Combe, Wakefield, Fea, Döring, &c. It is certainly the most correct reading.

70. Some MSS. have *versus*, which is adopted also in the Aldine edition of 1509.

73. Some read *crucier*, which Bentley and Fea reject, as not found in any MSS. or early editions. The best editions give *cruciet*.

86. For *Bibuli*, we have adopted *Bibule*, the emendation of N. Heinsius. *Servius* would not admit a contraction in the vocative plural, as Bentley correctly remarks.

Arridere velim; doliturus, si placeant spe
Deterius nostra. Demetri, teque, Tigelli,
Discipularum inter jubeo plorare cathedras.
I, puer, atque meo citus haec subscribe libello.

VARIOUS READINGS.

91. The best MSS. and editions have *Discipulatum*, which Heindorff and Fea consider as referring to the effeminate character of some of the disciples of Tigellius. Döring retains this reading, but explains it differently. *vid.* Explanatory notes. Some editions have *discipulorum*.

Q. HORATII FLACCI

SERMONUM

LIBER SECUNDUS.

Satira I.

IN QUENDAM, QUI ACTIONEM DE FAMOSIS LIBELLIS HORATIO INTENTABAT.

Horatius.

Sunt quibus in Satira videor nimis acer, et ultra
Legem tendere opus; sine nervis altera, quidquid
Composui, pars esse putat, similesque meorum
Mille die versus deduci posse. Trebati,
Quid faciam, praescribe.

Trebatius.

Quiescas.

Horatius.

Ne faciam, inquis,
Omnino versus?

VARIOUS READINGS.

Satire 1.

1. Nearly one half of the MSS. have *videor*, the remainder *videar*. The indicative is preferable as indicating a definite class of persons, (*Zumpt L. G. p.* 346. *Kenrick's trans. 2d ed.*)

2. Some MSS. have *intendere*, which N. Heinsius recommends. Bentley reads *tendere*, but considers *intendere* a preferable reading. His words are: "*Intendere* enim pro augere, provehere, promovere passim occurrit: *tendere* in eo sensu legisse non memini." Döring, however, makes *tendere* the simple for the compound.

Trebatius.

Aio.

Horatius.

Peream male, si non
Optimum erat; verum nequeo dormire.

Trebatius.

Ter uncti
Transnanto Tiberim, somno quibus est opus alto,
Irriguumque mero sub noctem corpus habento.
Aut si tantus amor scribendi te rapit, aude
Caesaris invicti res dicere, multa laborum
Praemia laturus.

Horatius.

Cupidum, pater optime, vires
Deficiunt; neque enim quivis horrentia pilis
Agmina, nec fracta pereuntes cuspide Gallos,
Aut labentis equo describat vulnera Parthi.

Trebatius.

Attamen et justum poteras et scribere fortem,
Scipiadam ut sapiens Lucilius.

Horatius.

Haud mihi deero,
Quum res ipsa feret; nisi dextro tempore Flacci
Verba per attentam non ibunt Caesaris aurem;
Cui male si palpere, recalcitret undique tutus.

VARIOUS READINGS.

19. Rutgersius conjectured *Irriguumve*, which Combe afterwards found in a MS. in the British museum. Valart adopts this reading.

10. Bentley is in favour of *capit*, but *rapit* is much more forcible, and denotes an ardent desire of writing.

15. Some MSS. give *describet*, and some of the early editions *describat*. This latter reading is followed by Lambinus, H. Stephens, Cruquius, D. Heinsius, Cuningam, Gesner, and others. But Bentley, Wakefield, Döring, &c., prefer *describit*. We have adopted *describat* as more elegant and correct, since it denotes difficulty and risk in the performance.

20. Some MSS. have *palpare*. Bentley recommends either *palpare* and *recalcitrat*, or *palpere* and *recalcitret*: "ut utrumque verbum eodem modo efferatur." He adopts the latter, which recommends itself as a more respectful mode of expression, and as indicating what may *possibly* occur.

Trebatius.

Quanto rectius hoc, quam tristi laedere versu
Pantolabum scurram Nomentanumque nepotem !
Quum sibi quisque timet, quamquam est intactus, et odit.

Horatius.

Quid faciam ? Saltat Milonius, ut semel icto
Accessit fervor capiti numerusque lucernis.
Castor gaudet equis ; ovo prognatus eodem
Pugnis ; quot capitum vivunt, totidem studiorum
Millia : me pedibus delectat claudere verba,
Lucilî ritu, nostrum melioris utroque.
Ille velut fidis arcana sodalibus olim
Credebat libris ; neque, si male cesserat, unquam
Decurrens alio, neque, si bene : quo fit, ut omnis
Votiva pateat veluti descripta tabella
Vita senis. Sequor hunc, Lucanus an Appulus, anceps :
Nam Venusinus arat finem sub utrumque, colonus
Missus ad hoc, pulsis, vetus est ut fama, Sabellis,
Quo ne per vacuum Romano incurreret hostis,
Sive quod Appula gens, seu quod Lucania bellum
Incuteret violenta. Sed hic stilus haud petet ultro
Quemquam animantem ; et me veluti custodiet ensis
Vagina tectus, quem cur destringere coner,
Tutus ab infestis latronibus ? O pater et rex
Jupiter, ut pereat positum robigine telum,
Nec quisquam noceat cupido mihi pacis ! at ille,
Qui me commôrit, (melius non tangere, clamo)
Flebit, et insignis tota cantabitur urbe.
Cervius iratus leges minitatur et urnam :
Canidia, Albutî, quibus est inimica, venenum :

VARIOUS READINGS.

24. Fea contends for *ut simul*, which he finds in a single MS.

31. In place of *cesserat* some editions have *gesserat*. Fea finds *cesserat* in some of his best MSS. It is given also in some of the early editions, and is adopted by Lambinus, H. Stephens, Bentley, Cuningam, Sanadon, Wakefield, Döring, &c. Bentley maintains that *si male gesserat* (scil. *se*) is incorrect Latinity. Torrentius, Talbot, and Gesner endeavour to defend *gesserat*.——In this same line we have given *unquam* in place of the more common *usquam*. This latter reading, if it be taken for *ullo in loco*, is inconsistent with *decurrens* : while, on the other hand, if it be regarded as equivalent to *ullum* in *locum*, it is the same as *alio*, and therefore tautological.

Grande malum Turius, si quid se judice certes.
Ut, quo quisque valet, suspectos terreat, utque
Imperet hoc natura potens, sic collige mecum :
Dente lupus, cornu taurus petit ; unde, nisi intus
Monstratum ? Scaevae vivacem crede nepoti
Matrem : nil faciet sceleris pia dextera. (Mirum,
Ut neque calce lupus quemquam, neque dente petit bos.)
Sed mala tollet anum vitiato melle cicuta.
Ne longum faciam, seu me tranquilla senectus
Exspectat, seu mors atris circumvolat alis,
Dives, inops, Romae, seu, fors ita jusserit, exsul,
Quisquis erit vitae, scribam, color.

Trebatius.

O puer, ut sis
Vitalis, metuo, et majorum ne quis amicus
Frigore te feriat.

Horatius.

Quid ? quum est Lucilius ausus
Primus in hunc operis componere carmina morem,
Detrahere et pellem, nitidus qua quisque per ora
Cederet, introrsum turpis ; num Laelius, aut qui
Duxit ab oppressa meritum Carthagine nomen,
Ingenio offensi ? aut laeso doluere Metello,
Famosisque Lupo cooperto versibus ? Atqui
Primores populi arripuit, populumque tributim ;
Scilicet uni aequus virtuti atque ejus amicis.
Quin ubi se a vulgo et scena in secreta remôrant
Virtus Scipiadae et mitis sapientia Laelî,
Nugari cum illo et discincti ludere, donec
Decoqueretur olus, soliti. Quidquid sum ego, quamvis
Infra Lucilî censum ingeniumque, tamen me
Cum magnis vixisse invita fatebitur usque

VARIOUS READINGS.

49. The common editions have, *si quis se judice certet*. But the early editions give *si quid*, and three of Bentley's MSS. *si quid . . . certes*. We have adopted this last. "Noli de hac lectione dubitare," observes the great critic.

54. We have included from *Mirum* to *bos* in a parenthesis, with Döring.

55. Bentley reads *petit*, but considers *petat*, which is the reading of some MSS., as preferable in point of Latinity. He suspects, at the same time, that Horace may have written *Ni neque . . . petit*.

65. Bentley reads *Laelius, et qui*, on the authority of three MSS. His objection to *Laelius, aut qui* is, that *offensi* and *doluere*, in verse 67, would then be respectively *offensus* and *doluit*. But *vid.* Ode 1. 12. 6. Various Readings.

Invidia, et fragili quaerens illidere dentem
Offendet solido; nisi quid tu, docte Trebati,
Dissentis.

Trebatius.

Equidem nihil hinc diffindere possum;
Sed tamen ut monitus caveas, ne forte negotî
Incutiat tibi quid sanctarum inscitia legum:
Si mala condiderit in quem quis carmina, jus est
Judiciumque.

Horatius.

Esto, si quis mala; sed bona si quis
Judice condiderit laudatus Caesare? si quis
Opprobriis dignum laceraverit, integer ipse?

Trebatius.

Solventur risu tabulae; tu missus abibis.

VARIOUS READINGS.

79. The MSS. and early editions vary in a surprising degree, as respects the reading of this line. Some, instead of *diffindere*, have *diffingere*, or *diffundere*, or *diffidere*, or *defingere*, or *defindere*, or *defringere*, &c. Bentley adopts *diffingere* in the sense of *immutare*, and he is followed by Cuningam, Sanadon, Wakefield, and Heindorf. Gesner has *defringere*. Bentley's reading does not appear to agree well with what precedes, and we have therefore given *diffindere*, the reading of Fea and Döring. As a term borrowed from the courts of law, it is well suited to the character of the speaker. *vid.* Explanatory notes.

82. The Milan edition of 1477 has *condideris*; and Zarot's edition, together with four other of the early ones, *quemquam*.

84. The common reading is *laudatur*, but many MSS. give *laudatus*, which is preferable on account of its continuing the sentence.

85. The common editions have *latraverit*. Lambinus first substituted *laceraverit* from some of his MSS., of which reading Rutgersius, Bentley, Wakefield, Wieland, Heindorff, and others approve. It is condemned, on the other hand, by Torrentius, Fea, Döring &c. who consider it a mere gloss for *latraverit*. Notwithstanding, however, the arguments of the latter we have given *laceraverit* in the text. Bentley very justly maintains that *latraverit*, both from the usage of Horace, as well as that of other writers, could only be said of an evil or corrupt person, and that *laceraverit* alone can be used according to the reference in the text. "Vides jam opinor," observes the critic in concluding his argument, "*allatrare*, *oblatrare*, *collatrare*, contumeliae loco ubique poni; adeo ut turpissime peccaverit Horatius, si partes homini *integro* dederit, quae sunt *invidi* aut *ignavi*." Wieland observes of Bentley's reasoning in favour of *laceraverit*, that it amounts to a complete demonstration. "Ich lese mit Bentley *laceraverit*, statt des gewöhnlichen *latraverit*. Seine Gründe sind einer Demonstration gleich."

Satira II.

IN VITAE URBANAE LUXURIAM ET INEPTIAS.

Quae virtus, et quanta, boni, sit vivere parvo,
(Nec meus hic sermo est, sed quem praecepit Ofellus
Rusticus, abnormis sapiens, crassaque Minerva)
Discite, non inter lances mensasque nitentes,
Quum stupet insanis acies fulgoribus, et quum
Acclinis falsis animus meliora recusat;
Verum hic impransi mecum disquirite. — *Cur hoc?*
Dicam, si potero. Male verum examinat omnis
Corruptus judex.
Leporem sectatus, equove
Lassus ab indomito, vel, si Romana fatigat
Militia assuetum graecari, seu pila velox,
Molliter austerum studio fallente laborem,
Seu te discus agit; pete cedentem aëra disco:
Quum labor extuderit fastidia, siccus, inanis,
Sperne cibum vilem; nisi Hymettia mella Falerno
Ne biberis diluta. Foris est promus, et atrum
Defendens pisces hiemat mare; cum sale panis
Latrantem stomachum bene leniet. Unde putas? aut
Quî partum? Non in caro nidore voluptas
Summa, sed in te ipso est. Tu pulmentaria quaere
Sudando: pinguem vitiis albumque neque ostrea
Nec scarus aut poterit peregrina juvare lagois.
Vix tamen eripiam, posito pavone, velis quin
Hoc potius, quam gallina, tergere palatum,
Corruptus vanis rerum, quia veneat auro
Rara avis et picta pandat spectacula cauda;

VARIOUS READINGS.

Sat. 2.

1. Many MSS. and early editions have *bonis*, which Fea and some other recent editors adopt.
2. Instead of *quae*, the common reading, we have given *quem* with Bentley and others, on the authority of three MSS. of Torrentius's.
4. Cuningam reads *non lances inter* on mere conjecture.
14. In place of *extuderit*, most of Torrentius's MSS. and some of Bentley's give *extulerit*, whence Bentley is lead to suggest *expulerit*, a reading which he found in the Bodleian MSS. "quod Excerpta Bodleiana, annis, opinor, abhinc CCCC. scripta, sine litura mihi exhibuerunt."
19. Cuningam, on mere conjecture, gives *caro non in nidore*, of which Fea ironically observes, "quam grate auribus."
24. Some of Fea's MSS. have *turgere*.

Tanquam ad rem attineat quidquam. Num vesceris ista,
Quam laudas, pluma? cocto num adest honor idem?
Carne tamen quamvis distat nihil hac magis illa,
Imparibus formis deceptum te patet: esto.
Unde datum sentis, lupus hic Tiberinus an alto
Captus hiet? pontesne inter jactatus an amnis
Ostia sub Tusci? laudas insane trilibrem
Mullum, in singula quem minuas pulmenta necesse est.
Ducit te species, video: quo pertinet ergo
Proceros odisse lupos? quia scilicet illis
Majorem natura modum dedit, his breve pondus,
[Jejunus raro stomachus vulgaria temnit.]
Porrectum magno magnum spectare catino
Vellem, ait Harpyiis gula digna rapacibus: at vos
Praesentes Austri coquite horum opsonia. Quamquam
Putet aper rhombusque recens, mala copia quando
Aegrum sollicitat stomachum, quum rapula plenus
Atque acidas mavult inulas. Necdum omnis abacta
Pauperies epulis regum: nam vilibus ovis
Nigrisque est oleis hodie locus. Haud ita pridem
Gallonî praeconis erat acipensere mensa
Infamis: quid? tum rhombos minus aequora alebant?
Tutus erat rhombus, tutoque ciconia nido,
Donec vos auctor docuit praetorius. Ergo
Si quis nunc mergos suaves edixerit assos,
Parebit pravi docilis Romana juventus.
Sordidus a tenui victu distabit, Ofello
Judice; nam frustra vitium vitaveris illud,
Si te alio pravum detorseris. Avidienus,

VARIOUS READINGS.

28. Glareanus has *coctove*. Cuningam gives the reading in the text, but thinks that Horace wrote *cocton' et adest*. Some MSS. read *cocto nec*.

33. Most of the MSS., and many early editions, have the reading in the text. Others give *Jejunus stomachus raro*. Baxter writes *rare* for *raro*, which is mentioned as a different reading by the scholiast on Acron, who prefers, however, *rari*. This last is commended also by Heindorff. If *rari* be adopted, the construction will be *jejunus rari* in the sense of *cupidus rari*; and the expression may, (though with no great strength, if we consider the age in which the writer flourished,) be defended by a passage from Justin: (38. 6.) "animos divitiarum avidos ac jejunos habere." The whole verse is considered spurious by Bentley, (ad. A. P. 337.) and is omitted by Sanadon and Valart. Gesner, however, defends it as the apodosis to verse 36.

43. The common reading is *aequor alebat*. But many MSS. and early editions give *aequora alebant*. Hence the question put by Bentley, "Quo pertinebat, receptam in vetustis editionibus lectionem è suo loco ejicere?

53. Many MSS. have *distabit*, which we have given in the text; and Fea observes, "Rectius *distabit* quia sententiose non historice dictum."

55. Bentley, on the authority of a single one of Bersmann's MSS., prefers reading *pravus*, in which he is followed by very few subsequent editors. His objection to the common reading, *pravum*, is as follows: "Si *pravum* legeris; *jam tum* fuisse pravum criminaberis, *priusquam* ad aliud vitium se detorserit." The same argument, however, might be adduced in favour of *pravus*, as Hunter correctly remarks. The sense is the same, whether we read *pravus* or *pravum*. Thus: *ideo* scilicet *pravus*, *ideo* pravum, *quod* te alio detor-

Cui Canis ex vero ductum cognomen adhaeret,
Quinquennes oleas est et silvestria corna,
Ac nisi mutatum parcit defundere vinum, et
Cujus odorem olei nequeas perferre, (licebit
Ille repotia, natales, aliosve dierum
Festos albatus celebret) cornu ipse bilibri
Caulibus instillat, veteris non parcus aceti.
Quali igitur victu sapiens utetur? et horum
Utrum imitabitur? Hac urguet lupus, hac canis, aiunt.
Mundus erit, qui non offendat sordidus, atque
In neutram partem cultus miser. Hic neque servis,
Albucî senis exemplo, dum munia didit,
Saevus erit; neque sic ut simplex Naevius unctam
Convivis praebebit aquam; vitium hoc quoque magnum.
Accipe nunc, victus tenuis quae quantaque secum
Afferat. Inprimis valeas bene: nam variae res
Ut noceant homini, credas, memor illius escae,
Quae simplex olim tibi sederit. At simul assis
Miscueris elixa, simul conchylia turdis:
Dulcia se in bilem vertent, stomachoque tumultum
Lenta feret pituita. Vides, ut pallidus omnis
Coena desurgat dubia? Quin corpus onustum
Hesternis vitiis animum quoque praegravat una,
Atque affigit humo divinae particulam aurae.
Alter, ubi dicto citius curata sopori

VARIOUS READINGS.

queas. Hunter cites the following passages in support of the common reading. "Premit *placida aequora* pontus." (*Æn.* 10. 103.) And "*Refixa* cbelo devocare sidera (*Hor. Epod.* 17. 5.) In the first of these, *placida* implies, "ideo *placida* quod premerentur," and not "*jam tum* placida *priusquam* premerentur." In the second example, *refixa* is equivalent to "ideo *refixa*, quia devocarentur."

56. In place of *ductum* some of the early editions have *dictum*, which is given also in many MSS. The oldest of the Blandinian MSS. has *ductum*.

58. Some MSS. have *diffundere*. But *defundere* (*scil.* in pocula, vel ad libandum) is undoubtedly the true reading.

62. For *parcus*, Zarot's edition has *largus*.

64. Most of Lambinus's MSS. have *aiunt*, and it is found by Cruquius and Torrentius in the best of their MSS. Bentley is silent respecting his MSS., but gives *aiunt* in his text. The editions before Lambinus have *angit*.

65. In place of the common reading *offendet*, many of the early editions, and almost all the MSS., have *offendat*. The Blandinian MSS., in this same line, give *qua* instead of *qui*. This is the reading of Acron also, who explains it by *quatenus*. The greater part of the editions read *sordibus*, for which we have substituted *sordidus*, as found in two of the Blandinian MSS.

66. The Aldine edition of 1501, and that of Junta 1503, give *cultu*.

79. Lambinus introduces into the text *adfligit*, which he professes to have found in 12 MSS. Cruquius approves of this reading, because some of his MSS. have the following explanatory comment on this passage: "*deiicit in terram.*" Bentley also adopts it, and he is followed by Oberlinus, Combe, Wakefield, &c. Some of Fea's MSS. have also *adfigit*. All the other MSS., however, and all the early editions previous to that of Lambinus, give *affigit* or *adfigit*; and this same reading is also found in some of the best editions since that of Bentley's. The difference between the two verbs is this: *Affligit* implies violence: *affigit* denotes inability to rise. The latter is certainly the more appropriate of the two in the passage under consideration. Thus Plato (in *Phaedone*) Ἑκάστη ἡδονὴ καὶ λύπη ὥσπερ ἧλον ἔχουσα, προσηλοῖ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ προσκαρφοῖ.

Membra dedit, vegetus praescripta ad munia surgit.
Hic tamen ad melius poterit transcurrere quondam,
Sive diem festum rediens advexerit annus,
Seu recreare volet tenuatum corpus; ubique
Accedent anni, tractari mollius aetas
Imbecilla volet. Tibi quidnam accedet ad istam,
Quam puer et validus praesumis, mollitiem, seu
Dura valetudo inciderit seu tarda senectus?
Rancidum aprum antiqui laudabant, non quia nasus
Illis nullus erat, sed, credo, hac mente, quod hospes
Tardius adveniens vitiatum commodius, quam
Integrum edax dominus consumeret. Hos utinam inter
Heroas natum tellus me prima tulisset!
Das aliquid famae, quae carmine gratior aurem
Occupat humanam? grandes rhombi patinaeque
Grande ferunt una cum damno dedecus. Adde
Iratum patruum, vicinos, te tibi iniquum,
Et frustra mortis cupidum, quum deerit egenti
As, laquei pretium. *Jure*, inquit, *Trausius istis*
Jurgatur verbis; ego vectigalia magna
Divitiasque habeo tribus amplas regibus. Ergo,
Quod superat, non est melius quo insumere possis?
Cur eget indignus quisquam, te divite? quare
Templa ruunt antiqua deûm? cur, improbe, carae
Non aliquid patriae tanto emetiris acervo?
Uni nimirum tibi recte semper erunt res!
O magnus posthac inimicis risus! Uterne
Ad casus dubios fidet sibi certius? hic, qui
Pluribus assuerit mentem corpusque superbum,
An qui, contentus parvo metuensque futuri,
In pace, ut sapiens, aptarit idonea bello?
Quo magis his credas; puer hunc ego parvus Ofellum

VARIOUS READINGS.

83. Baxter reads *adduxerit*.

84. Bentley suggests *ubive* in place of the common reading *ubique*, and in the following line reads *et tractari*, on the authority of MSS. In his preface, however, he recedes from his emendation.

95. Bentley contends in favour of *Occupet*, but in his preface recommends the common reading *Occupat*.

99. The early editions and a majority of the MSS. have *Aes*. Bentley, however, prefers *As*, which is found in the Blandinian MSS., and in some also of his own. *As* is certainly preferable to *Aes*, which leaves the amount uncertain. Fea asks rather an idle question, in his defence of *Aes*: "*Quis credat assem praecise laquei pretium?*"

99. Heindorff prefers *inquis*. *vid.* Serm. 1. 4. 79. Various Readings.——In this same line we have given *Trausius*, as preferred by Bentley. The name is variously written in MSS. and editions.

106. Bentley adopts *eunt*, as conjectured by N. Heinsius.

Integris opibus novi non latius usum,
Quam nunc accisis. Videas metato in agello
Cum pecore et gnatis fortem mercede colonum,
Non ego, narrantem, *temere edi luce profesta*
Quidquam praeter olus fumosae cum pede pernae;
Ac mihi seu longum post tempus venerat hospes,
Sive operum vacuo gratus conviva per imbrem
Vicinus, bene erat, non piscibus urbe petitis,
Sed pullo atque haedo: tum pensilis uva secundas
Et nux ornabat mensas cum duplice ficu.
Post hoc ludus erat, culpa potare magistra:
Ac venerata Ceres, ita culmo surgeret alto,
Explicuit vino contractae seria frontis.
Saeviat atque novos moveat fortuna tumultus;

VARIOUS READINGS.

113. H. Stephens (*Diatrib.* p. 68.) conjectures *non laetius*, which Cruquius praises in one of his notes, but which Bentley rejects, although he acknowledges it to be superior to *laetius* as suggested by Heinsius.

118. Bentley justly condemns *At mihi cum longum*, which is given by Muretus.

123. All the MSS. and early editions have *culpa*, for which Lambinus conjectures *cuppa* in the sense of *poculo* or *cyatho*. The phrase *cuppa potare magistra* will then import, according to the critic, "to drink as much as one pleases," the cup being the sole director of the feast, and the size of it depending entirely on the pleasure of the individual who drinks. Unfortunately for this emendation, *cuppa*, as Bentley observes, does not mean "a drinking cup," but a large wine-jar, resembling in dimensions a *dolium* or cask, and used not only to contain wine, but subsequently corn also, and other articles of food. To drain an entire jar or cask, at a festive meeting is utterly at variance with the character of the wise and sober Ofellus. Theodore Marcilius, however, who reads *cupa* in the sense of *dolium*, supposes it to imply merely "to drink as much as one pleases out of the full jar or cask," but this in no way removes the manifest inconsistency to which we have just alluded. Neither is Bentley's explanation of the passage at all superior to that of his predecessors. The great critic reads *cupa* like Marcilius, but makes it equivalent to *copa* "a hostess," or "vintress." He supposes Ofellus therefore, to bring the wine, with which he intends to entertain his guests, from a neighbouring tavern, and the female keeper of the tavern to be herself invited to bear a part in the entertainment, either as a dancer, or in some other character. "Mensis remotis ipsam *Cupam*, τὴν κατηλέα, ut Horatius suam Lydon aut Phyllidem, accersivit, qua et *potandi magistra*, et saltatrice, et crotalistria, et siquid amplius vellent convivae uterentur." As far as regards the mere Latinity of the passage, the term *cupa* may undoubtedly be used in the sense for which Bentley contends, and it is so used by Cicero (*in Pis.* 27.); but that this meaning, and the explanation given by the critic, at all suit the present passage, is what we strenuously deny. The interpretation of Marcilius makes the sage Ofellus a mere wine-bibber, while that of Bentley, which not only introduces a female dancer amid the entertainment, but makes her also the reigning toast, the arbitress of the feast, presents our rustic philosopher in a much more suspicious light. But if we reject these readings, shall we adopt the conjecture of Heinsius, as mentioned by Withofius, and read *pulpa* for *culpa*? To do this, would, it is conceived, be avoiding Scylla to fall into Charybdis. The expression *pulpa potare magistra* implies that some rural beauty, of a form directly opposed to sylph-like, presides at the entertainment, and establishes the rules of drinking, like another Venus, for her rustic admirers. (Compare Pers. Sat. 2. 63.) From all that has been said, it will appear evident, we trust, that the common reading must not be disturbed. Gesner, Fea, Döring, and others accordingly retain it. The phrase *culpa potare magistra*, clearly alludes to the custom prevalent at the entertainments of former days, and not disused even in our own times, by which the individual, who might chance to offend against any of the rules of the feast, was fined in one cup, or in many, according to the extent of his offence. The nature of his *fault* therefore, would be the *standard* by which his amercement was to be estimated. If it be alleged against this reading that it also indicates a mere drinking-bout, we reply that the very context shows the absence of all excess in the entertainment in question; and moreover, that, from the very character of the parties, none could have been intended by the poet.

124. The common reading is *ut*, for which many MSS. and early editions give *ita*, which Bentley first restored to the text, and which Cuningam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, Fea, Döring, &c. adopt. Some MSS. and early editions have *ita culmo ut*.

Quantum hinc imminuet? quanto aut ego parcius, aut vos,
O pueri, nituistis, ut huc novus incola venit?
Nam propriae telluris herum natura neque illum,
Nec me, nec quemquam statuit: nos expulit ille;
Illum aut nequities aut vafri inscitia juris,
Postremum expellet certe vivacior heres.
Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus, erit nulli proprius, sed cedit in usum
Nunc mihi, nunc alii. Quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus.

SATIRA III.

OMNES INSANIRE, ETIAM IPSOS STOICOS, DUM HOC DOCENT.

Damasippus.

Sic raro scribis, ut toto non quater anno
Membranam poscas, scriptorum quaeque retexens,
Iratus tibi, quod vini somnique benignus
Nil dignum sermone canas. Quid fiet? Ab ipsis
Saturnalibus huc fugisti. Sobrius ergo
Dic aliquid dignum promissis: incipe. Nil est.
Culpantur frustra calami, immeritusque laborat
Iratis natus paries dîs atque poëtis.
Atqui vultus erat multa et praeclara minantis,
Si vacuum tepido cepisset villula tecto.

VARIOUS READINGS.

129. Fea reads *proprie*, and maintains that *propriae* is incorrect. There is no necessity whatever for the change. *vid.* Explanatory notes.

134. Some read *Dictus erat;*—In this same line one of Bersmann's, and another of Fea's, MSS. give *cedit* in place of the common *cedet.* The former is adopted in the best editions.

SAT. 3.

1. Some MSS. have *Si raro scribes.*

4. Bentley, on the authority of MSS., gives *At ipsis*, which reading Cuningam, Sanadon, Gesner, Combe, Wakefield, Döring, and others adopt. Some MSS., on the other hand, exhibit *Ab ipsis*, which Glareanus, Lambinus, Fea, Bothe, &c. receive. Fea contends for the superiority of the latter reading, on the ground of its making the poet flee from Rome, at the very commencement of the Saturnalia. This argument, had already been urged by previous critics; and Bentley seeks to overthrow it by remarking, that the poet would find the festival in question celebrated in the country as well as in the city. The great critic, however, forgets that there would be far less noise and confusion at a country villa, on such an occasion, than in a large and crowded city. Compare Pliny the younger's description of his own villa, 2. 17. 24.

5. The common editions place a period or colon after *Sobrius.*

10. Bentley conjectures in his notes *lecto*, on which Fea remarks: "Anne lecto hujusmodi contentus esse poterat Horatius, qui impatiens frigoris, ad mare descendebat, ut ipse fatetur. Ep. 1. 7. 10. seqq.?"

Alterum et huic varum et nihilo sapientius, ignes
Per medios fluviosque ruentis; clamet amica,
Mater, honesta soror, cum cognatis pater, uxor:
Hic fossa est ingens, hic rupes maxima, serva!
Non magis audierit, quam Fufius ebrius olim,
Quum Ilionam edormit, Catienis mille ducentis,
Mater, te appello, clamantibus. Huic ego vulgus
Errori similem cunctum insanire docebo.
Insanit veteres statuas Damasippus emendo:
Integer est mentis Damasippi creditor? esto.
Accipe quod nunquam reddas mihi, si tibi dicam,
Tune insanus eris, si acceperis, an magis excors,
Rejecta praeda, quam praesens Mercurius fert?
Scribe decem a Nerio: non est satis: adde Cicutae
Nodosi tabulas centum; mille adde catenas:
Effugiet tamen haec sceleratus vincula Proteus.
Quum rapies in jus malis ridentem alienis,
Fiet aper, modo avis, modo saxum, et, quum volet, arbor.
Si male rem gerere insani, contra bene sani est,
Putidius multo cerebrum est, mihi crede, Perillî
Dictantis, quod tu nunquam rescribere possis.
Audire atque togam jubeo componere, quisquis
Ambitione mala aut argenti pallet amore;

VARIOUS READINGS.

56. Nearly all the MSS. have *varium*. Fea, however, finds *varum* in some of his MSS., and it occurs also in others of Valart's and Oberlinus's. The scholiasts Acron and Porphyrion likewise give it. "*varum*," observes Gesner, "etiam eo nomine placet, quo illo utitur plus semel imitator nostri Persius."

57. Many editions have no comma after *amica*.

60. The Venice edition of 1479, has *Sufius*. The common reading is *Fusius*. But *Fufius*, as given in many MSS., and in the editio princeps, is preferred by Bentley and the best editors. It is in accordance also with the language of early inscriptions. The *Fusii* are named nowhere.

62. The common reading is *vulgum*. Many MSS., however, and early editions, have *vulgus*, which Bentley restores to the text, and the best editions after his time exhibit.

69. Nearly all the early editions have *decem Nerio*, omitting the preposition, and such is the reading of Acron and Porphyrion, of the scholiast on Persius, (*Sat.* 2. 14.) and of Servius (*ad Æn.* 7. 422.) Acron and Porphyrion, however, acknowledge that some in their days were accustomed to read *decem a Nerio*, which is undoubtedly the true lection; and the meaning of the passage will then be, *scribe te accepisse tot a Nerio*. An anonymous critic (*Class. Journ.* vol. 17. p. 14.) makes mention of an emendation by Dr. George, of this passage of Horace: viz. *Scribe dicam a Nerio*. It is this emendation very probably, to which Porson alluded, according to the statement of Mr. Kidd. (*Porson's Tracts* p. 378.) "In conversing one day in the Strand, about emendations which cannot be easily traced to their rightful authors, R. P. began to instance two restorations of Horace, which, he observed, were well known at Eton; one by Snape, (*Serm* 2 4. 32:) Our Professor was proceeding to specify the other by Dr. George, when a friend passing by suddenly interrupted him."

72. Some MSS. of Torrentius's have *jura*, which alters, of course, the quantity of *mălis* to *mālis*, and refers the term to the unjust and evil-doers.

74. The common reading places *est* after *insani*, and omits it after *sani*. The one which we have adopted is more favourable to perspicuity, and is sanctioned by MSS.

Quisquis luxuria tristique superstitione,
Aut alio mentis morbo calet; huc propius me,
Dum doceo insanire omnes vos, ordine adite.
Danda est ellebori multo pars maxima avaris:
Nescio an Anticyram ratio illis destinet omnem.
Heredes Staberî summam incidere sepulcro;
Ni sic fecissent, gladiatorum dare centum
Damnati populo paria, atque epulum arbitrio Arrî et
Frumenti quantum metit Africa. *Sive ego prave*
Seu recte hoc volui, ne sis patruus mihi. Credo
Hoc Staberî prudentem animum vidisse. Quid ergo
Sensit, quum summam patrimonî inscalpere saxo
Heredes voluit? Quoad vixit, credidit ingens
Pauperiem vitium, et cavit nihil acrius; ut si
Forte minus locuples uno quadrante perisset,
Ipse videretur sibi nequior. Omnis enim res,
Virtus, fama, decus, divina humanaque pulchris
Divitiis parent; quas qui construxerit, ille
Clarus erit, fortis, justus. Sapiensne? Etiam; et rex,
Et quidquid volet. Hoc, veluti virtute paratum,
Speravit magnae laudi fore. Quid simile isti
Graecus Aristippus, qui servos projicere aurum
In media jussit Libya, quia tardius irent
Propter onus segnes? Uter est insanior horum?
Nil agit exemplum, litem quod lite resolvit.
Si quis emat citharas, emtas comportet in unum,
Nec studio citharae nec Musae deditus ulli;
Si scalpra et formas non sutor; nautica vela
Aversus mercaturis; delirus et amens
Undique dicatur merito. Quî discrepat istis,

VARIOUS READINGS.

86. Bentley inserts *et* after *Arrî*, on conjecture. We have adopted the emendation.

89. Lambinus conjectures *jussisse*, a law term according to Cruquius.

90. The Venice editions of 1483 and 1552, have *inscalpere*, which we have preferred to the common *insculpere* for the reasons stated under Ode 3, 11, 52. Various Readings. Compare verse 22 of this Satire.

93. Some MSS. of Pulmann's, Cruquius's, Bentley's, Valart's, and Fea's, give *perisset* as we have exhibited it in the text. This same reading is adopted also by Bentley, Cuningam, Sanadon, Bos, Gesner, Valart, Oberlinus, Döring, and others. Some editions have *periret*. Acron seems to have read *perisset* also, as he explains it by *reliquisset*.

96. Cruquius's MSS., with the exception of two, have *contraxerit*, which is found also in other MSS. One of the scholiasts likewise sanctions this reading, and it is approved of by Fabricius, Bos, Baxter, &c. But *construxerit* is more elegant, and more of an Horatian term.

97. Some MSS. have *sapiensve*, others *sapiensque*. The Junta edition of 1503 has *sapiens, nae etiam rex*. Most of the common editions read *sapiens etiam et rex*.

Qui nummos aurumque recondit, nescius uti
Compositis, metuensque velut contingere sacrum?
Si quis ad ingentem frumenti semper acervum
Projectus vigilet cum longo fuste, neque illinc
Audeat esuriens dominus contingere granum,
Ac potius foliis parcus vescatur amaris;
Si positis intus Chii veterisque Falerni
Mille cadis, nihil est, tercentum millibus, acre
Potet acetum; age, si et stramentis incubet unde-
Octoginta annos natus, cui stragula vestis,
Blattarum ac tinearum epulae, putrescat in arca:
Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem.
Filius aut etiam haec libertus ut ebibat heres,
Dîs inimice senex, custodis? ne tibi desit?
Quantulum enim summae curtabit quisque dierum,
Unguere si caules oleo meliore, caputque
Coeperis impexa foedum porrigine? Quare,
Si quidvis satis est, perjuras, surripis, aufers
Undique? tun' sanus? Populum si caedere saxis
Incipias, servosve tuo quos aere pararis,
Insanum te omnes pueri clamentque puellae:
Quum laqueo uxorem interimis, matremque veneno,
Incolumi capite es? Quid enim? Neque tu hoc facis Argis,
Nec ferro, ut demens genitricem occidit Orestes.
An tu reris eum occisa insanisse parente,

VARIOUS READINGS.

112. Bentley conjectures *Projectus*, as more consistent with the character here described than *Porrectus*, the common reading. According to the critic, the latter would exhibit him stretched out at ease, and enjoying the luxury of a soft couch ("*in molli lectulo et culcitra plumea*") whereas *projectus* will present him to the view, careless of personal comfort, and thrown upon a heap of straw or on the bare ground. We have adopted Bentley's emendation the more readily, as these two forms are often confounded by the copyists. (Compare Ode 3, 10, and Epode 11, 22. Various Readings.) Burmann (*ad Propert.* 2. 7. 21.) praises this emendation of Bentley's.

129. One of the Hanover MSS. has *tuo* in place of the common reading *tuos*. Fea likewise finds *tuo* expressed in some of his MSS. It occurs also in the edition of Ascensius, and is given as a conjecture by Faber, whom Bentley, Cuningam, Sanadon, Gesner, Valart, Combe, Wakefield, Döring, and many others, follow. Bentley is right in objecting to *Servosque tuos, quos aere pararis*, as not only cacophonous, but presenting also an awkward tautology.

132. We have retained the common reading, as given in some of the best editions. Bentley does not condemn it, although he reads *Quidni? neque enim hoc facis Argis*, which he gives partly from MSS. (four of Pulmann's having *Quid ni*) and partly from a conjecture of Lambinus's, who suggests *enim* for *tu*.

133. In place of the common *occidit*, Bentley restores *occidis* on the authority of seven MSS. Valart and Fea likewise find *occidis* in their MSS. Bentley is followed by Cuningam, Sanadon, Valart, Oberlinus, Gesner, Combe, and Wakefield. We have retained, however, the common reading with Döring and Hunter, the latter of whom explains the passage as follows: "Neque tu uxorem et matrem interimis Argis, nec ferro ut demens Orestes genitricem occidit." The Stoic wittily and ironically argues, that the individual in *ques-*

Ac non ante malis dementem actum Furiis, quam
In matris jugulo ferrum tepefecit acutum?
Quin ex quo habitus male tutae mentis Orestes,
Nil sane fecit, quod tu reprendere possis:
Non Pyladen ferro violare aususve sororem est
Electram: tantum maledicit utrique, vocando
Hanc Furiam, hunc aliud, jussit quod splendida bilis.
Pauper Opimius argenti positi intus et auri,
Qui Veientanum festis potare diebus
Campana solitus trulla, vappamque profestis,
Quondam lethargo grandi est oppressus, ut heres
Jam circum loculos et claves laetus ovansque
Curreret. Hunc medicus multum celer atque fidelis
Excitat hoc pacto: mensam poni jubet, atque
Effundi saccos nummorum, accedere plures
Ad numerandum: hominem sic erigit; addit et illud,
Ni tua custodis, avidus jam haec auferet heres. —
Men' vivo? — Ut vivas igitur, vigila: hoc age: *Quid vis?* —
Deficient inopem venae te, ni cibus atque
Ingenua accedit stomacho fultura ruenti.
Tu cessas? agedum, sume hoc ptisanarium oryzae.
Quanti emtae? — Parvo. — *Quanti ergo?* — Octussibus. — *Eheu!*
Quid refert, morbo an furtis pereamque rapinis?
Quisnam igitur sanus? — Qui non stultus. — Quid avarus? —

VARIOUS READINGS.

tion is not insane, because he neither committed the guilty deed at Argos, nor with a sword. If, however, we read *occidis*, the comparison with Orestes respects merely the instrument by which the murder was perpetrated; unless we suppose, (what is not true), that Orestes slew not only his mother but his wife. Such is the reasoning of Hunter, and it appears perfectly satisfactory.

139. Bentley inserts *est* at the end of this line on the authority of MSS. It is found also in some of Fea's MSS. We have adopted the correction.

154. The greater number of MSS. have *accedit*, which Bentley recalls into the text in place of the common reading *accedat*. The former certainly harmonises better with *ni tua custodis* in the 15th verse. It is adopted in many of the best editions. —In this same line, Bentley conjectures *Praesens* for the common reading *Ingens*, and Cuningam *Instans*. Markland is in favour of *Ingest*, which Bentley, however, condemns. Valckenaer (*ad Act. Apost.* p. 453.) cites Bentley's reading. The most ingenious conjecture is that of Withofius, which we have not hesitated to adopt. "An aegrotus indiget *ingenti fultura*," asks the critic, "aut copioso cibo, quo stomachus fulciatur? Imo vero sibi praesens damnum inde contrahet. Non multo, sed selecto denique cibo indiget. Hic vero de Opimio avarissimo homine sermo est, qui, ut nummis parceret, sordidissime vivebat." It would seem that the final *a* of *ingenua* had been elided by some of the copyists, on account of the initial vowel of the following word, and that *ingenu* was subsequently corrupted into *ingens*. (*vid.* Withof. Encaen. pp. 305—308, cited by Kidd.)

156. Lambinus gives on conjecture *Octo assibus*, which a few other editors adopt. All the MSS. and scholiasts have *Octussibus*, (i. e. singula ptisanaria singulis Octussibus.)

157. Many MSS. give *pereamve*, which Bentley and most other editors of note adopt. The common reading *pereamque*, is, however, also sanctioned by MSS. and occurs in many early editions.

Stultus et insanus. — Quid? si quis non sit avarus,
Continuo sanus? — Minime. — Cur, Stoice? — Dicam.
Non est cardiacus, Craterum dixisse putato,
Hic aeger. Recte est igitur surgetque? Negabit,
Quod latus aut renes morbo tentantur acuto.
Non est perjurus neque sordidus: immolet aequis
Hic porcum Laribus; verum ambitiosus et audax:
Naviget Anticyram. Quid enim differt, barathrone
Dones quidquid habes, an nunquam utare paratis?
Servius Oppidius Canusî duo praedia, dives
Antiquo censu, gnatis divîsse duobus
Fertur, et haec moriens pueris dixisse vocatis
Ad lectum: *Postquam te talos, Aule, nucesque*
Ferre sinu laxo, donare et ludere vidi,
Te, Tiberi, numerare, cavis abscondere tristem:
Extimui, ne vos ageret vesania discors,
Tu Nomentanum, tu ne sequerere Cicutam.
Quare per divos oratus uterque Penates,
Tu cave ne minuas, tu, ne majus facias id,
Quod satis esse putat pater, et natura coërcet.
Praeterea ne vos titillet gloria, jure-
Jurando obstringam ambo: uter Aedilis fueritve

VARIOUS READINGS.

163. The indicative form *tentantur*, is preferred by Bentley to the common reading *tententur*. (Compare verse 121 of this same satire.)

166. The reading of this line, as appears from the scholiasts, was disputed even among the ancients. The scholiast Acron reads *balathroni*, and remarks, "Balathrones dicuntur rustici homines inepti et triviales. Publius Servilius Balathro multa in Augustum amarè, nec sine joco, dixit. Fuit autem tantus devorator, ut simili vitio laborantes Balathrones dicti sunt." Porphyrion, on the other hand, reads *balatrone*, and explains *balatro* by "luxuriosus." The greater number of MSS., and nearly all the editions, give *barathrone*. Two of Bentley's, and also the Göttingen, MSS., exhibit *balatro ne*. Two of Bersmann's have *balatroni* which Cuningam adopts. Bentley gives in his text *balatrône*, and explains the passage as follows: *Dones ne et profundas quicquid habes, ut balatro*. According to this interpretation *balatro* will denote an ambitious office-seeker, who lavishes his money in endeavouring to secure the votes of the populace. The same critic, however, highly commends also the reading *balatroni*, and is inclined to consider it the best. If this lection be adopted, *balatro* will then mean the whole tribe of hangers-on and parasites who are found in the train of the rich and ambitious. Amid these conflicting opinions, we have judged it most advisable to retain the common reading. *Barathrum* will then be a fit epithet for the greedy and all-devouring populace, constantly demanding new gratifications from the candidates for their favour, and never satiated.

172. Bentley strenuously objects to the common reading *ludere*. The critic maintains, that the father would be acting a very foolish part to object to his son's *playing* with his *playthings*, the only use for which they were ever intended. He insists, moreover, that *donare* and *ludere* are directly opposed to each other, and asks, how one who has *given away* his playthings can be said after that to *play* with them. He reads therefore *perdere*, on conjecture, for *ludere*. Hunter, on the other hand, very successfully defends the common reading, and explains the syntax of the passage as follows: *Postquam te, Aule, talos nucesque ferre sinu laxo, —postquam te, Aule, talos nucesque donare,— et postquam te, Aule, talos nucesque ludere vidi*, &c. The phrase *talos nucesque ludere* he considers equivalent to *talos nucesque perdere*, (i. e. "to lose them at play,") and he cites as a parallel instance of construction *operam ludimus* in Plautus (*Pseud.* 1. 3. 135.) The expression *ferre sinu laxo* will refer to the boy's losing his playthings on other occasions, by mere carelessness in carrying them. Cuningam conjectures *credere* for *ludere*, and Wakefield *effundere*.

Vestrum Praetor, is intestabilis et sacer esto.
In cicere atque faba bona tu perdasque lupinis,
Latus ut in circo spatiere, et aëneus ut stes,
Nudus agris, nudus nummis, insane, paternis?
Scilicet ut plausus, quos fert Agrippa, feras tu,
Astuta ingenuum vulpes imitata leonem?
Ne quis humasse velit Ajacem, Atrida, vetas cur? —
Rex sum. — Nil ultra quaero plebeius. — *Et aequam*
Rem imperito; at, si cui videor non justus, inulto
Dicere, quod sentit, permitto. — Maxime regum,
Dî tibi dent capta classem reducere Troja.
Ergo consulere et mox respondere licebit? —
Consule. — Cur Ajax, heros ab Achille secundus,
Putescit, toties servatis clarus Achivis?
Gaudeat ut populus Priami Priamusque inhumato,
Per quem tot juvenes patrio caruere sepulcro? —
Mille ovium insanus morti dedit, inclytum Ulixen
Et Menelaum una mecum se occidere clamans. —
Tu quum pro vitula statuis dulcem Aulide natam
Ante aras, spargisque mola caput, improbe, salsa,
Rectum animi servas? Quorsum insanus? Quid enim Ajax
Fecit? Quum stravit ferro pecus, abstinuit vim
Uxore et gnato; mala multa precatus Atridis
Non ille aut Teucrum aut ipsum violavit Ulixen. —

VARIOUS READINGS.

183. Markland conjectures *Largus ut*, which Bentley condemns.—In this same line, Bentley gives on MS. authority, *et aeneus* in place of the common reading *aut aeneus*, on the ground that *aeneus* is never written as a trisyllable, in any of the ancient poets, unless the passage be corrupt.

185. Markland conjectures *Scilicet? aut plausus.*

188. A Trinity College MS. has *quaeram*, and the oldest Blandinian MS. *quaere.*

190. Some MSS. and early editions have *quae sentit*, which was generally adopted as the reading of the text, until Bentley, from other MSS. and early editions, restored *quod sentit.*

191. Zarot's edition, the editio princeps of the Venice press, and some others, together with the Göttingen MS., have *reducere.* This reading appeared also in many more recent editions, until Bentley restored *deducere.* We have preferred the former, however, as more analogous to the Homeric phrase εὖ δ' οἴκαδ' ἱκέσθαι. It must be construed with an ellipsis of *in Graeciam*, and does not mean, as Bentley insists, *ducere iterum ad Trojam.*

194. Instead of *putrescit*, all the MSS. of Cruquius and Torrentius have *putescit*, which these editors decidedly prefer. Thus Torrentius remarks:" Differunt *putis*, *putor*, et *putere* seu *putescere*, a *putris*, iisque quae ab eo vocabulo derivantur. Nam haec corruptionem ipsam rei magis arguunt (quam impedire nemo potest in mortuo); illa vero odorem potius, qui ex corruptione dimanat, et sepultura extinguitur." According to the distinction here laid down, *putescit* is the more correct term to apply to a corse *remaining unburied.* This reading is given also by Gesner, Oberlinus, Combe, Wakefield, Fea, Bothe, Döring, and others. Bentley, however, contends for *putrescit* as more perspicuous in meaning than *putescit*, (" quia *putere* et *foetere* etiam de hominibus *vivis* dicuntur,") and considers the former also as more in accordance with the Homeric πόθεται.

201. Some read *Quorsum insanis?* Hunter punctuates the passage thus, *Quorsum? Insanus quid enim Ajax fecit?* &c. But, as Döring remarks, it is more than probable that Horace would in that event have written *insani.*

Verum ego, ut haerentes adverso litore naves
Eriperem, prudens placavi sanguine divos. —
Nempe tuo, furiose. — *Meo, sed non furiosus.* —
Qui species alias veri scelerisque, tumultu
Permixtas, capiet, commotus habebitur ; atque
Stultitiane erret, nihilum distabit, an ira.
Ajax quum immeritos occidit, desipit, agnos ;
Quum prudens scelus ob titulos admittis inanes,
Stas animo ? et purum est vitio tibi, quum tumidum est, cor ?
Si quis lectica nitidam gestare amet agnam,
Huic vestem ut gnatae pater, ancillas paret, aurum,
Rufam aut Pusillam appellet, fortique marito
Destinet uxorem : interdicto huic omne adimat jus
Praetor, et ad sanos abeat tutela propinquos.
Quid ? si qui gnatam pro muta devovet agna,
Integer est animi ? Ne dixeris. Ergo ibi parva
Stultitia, haec summa est insania : qui sceleratus,
Et furiosus erit ; quem cepit vitrea fama,
Hunc circumtonuit gaudens Bellona cruentis.
Nunc age, luxuriam et Nomentanum arripe mecum.
Vincet enim stultos ratio insanire nepotes.
Hic simul accepit patrimonî mille talenta,
Edicit, piscator uti, pomarius, auceps,
Unguentarius ac Tusci turba impia vici,
Cum scurris fartor, cum Velabro omne macellum
Mane domum veniant. Quid tum ? Venere frequentes.
Verba facit leno : *Quidquid mihi, quidquid et horum*
Cuique domi est, id crede tuum et vel nunc pete, vel cras.

VARIOUS READINGS.

208. Lambinus conjectured *veris*, which Cruquius subsequently found in the oldest of the Blandinian MSS. Another of his MSS. had *veri*, with an *o* written over the *i*. Bentley places a comma after *alias*, and considers the term equivalent to *alienas a veritate*. The pointing which we have adopted presents, in our opinion, the best sense. *vid.* Explanatory notes.

215. The common reading is *ut gnatae paret*, in place of which we have adopted the elegant emendation of Wakefield.

216. Cruquius gives *Pusam aut pusillam*, Lambinus *Pupam aut pupillam*, Scaliger *Putam et Putillam*, and N. Heinsius *Pupam aut pusinnam*. There is a great deal of truth in Bentley's remark, that it would show far less of madness to apply a *pet-name* to a *pet-lamb*, than to address the animal by a *female* name. He reads therefore, with the oldest of the Blandinian MSS., *Rufam aut Posillam*. Instead of *Posillam* we have given *Pusillam*, which is an appellation of more frequent occurrence, and is found in nearly all of Fea's MSS.

220. The common reading is *Ergo ubi prava Stultitia, hic summa est insania*. We have adopted the emendation of Waddel, as decidedly superior.

225. Some of the early editions, and one of Fea's MSS., have *Vincit*.

230. Instead of *Quid tum?* two of Torrentius's MSS. have *Quid enim ?* and one of Bentley's *Qui tum*, whence the latter edits *qui cum*.

Accipe, quid contra juvenis responderit aequus:
In nive Lucana dormis ocreatus, ut aprum
Coenem ego; tu pisces hiberno ex aequore vellis;
Segnis ego, indignus qui tantum possideam: aufer:
Sume tibi decies: tibi tantundem; tibi triplex,
Unde uxor media currit de nocte vocata.
Filius Aesopi detractam ex aure Metellae,
Scilicet ut decies solidum obsorberet, aceto
Diluit insignem baccam; quî sanior, ac si
Illud idem in rapidum flumen jaceretve cloacam?
Quinti progenies Arrî, par nobile fratrum,
Nequitia et nugis, pravorum et amore gemellum,
Luscinias soliti impenso prandere coëmtas.
Quorsum abeant? Sani ut creta, an carbone notandi?
Aedificare casas, plostello adjungere mures,
Ludere par impar, equitare in arundine longa,
Si quem delectet barbatum, amentia verset.
Si puerilius his ratio esse evincet amare,
Nec quidquam differre, utrumne in pulvere, trimus
Quale prius, ludas opus, an meretricis amore
Sollicitus plores: quaero, faciasne quod olim
Mutatus Polemon? ponas insignia morbi,
Fasciolas, cubital, focalia, potus ut ille

VARIOUS READINGS.

233. Bentley reads on conjecture *Tu nive.*

235. Lambinus gives *verris* on the authority of MSS. Bentley defends the same reading. The early editions generally, and about one half of the MSS., have *vellis*. This latter reading is preferable, as being better adapted to the idea of winter. Hence Fea remarks: "Tunc (*scil.* hiberno tempore) *vellis* proprie dictum, quia piscator tractim hac, illac; vel alio etiam, quam retibus, modo, evellit, extrahit magno labore, ac periculo electos pisces, quibus helluones coenent."

238. Some MSS. and early editions have *currat*, which Lambinus, Torrentius, D. Heinsius, and many others adopt. All the MSS., however, of Cruquius and Torrentius, as well as many of Fea's, give *currit*. This reading is preferred by Bentley, Cuningam, Valart, Oberlinus, Combe, Wakefield, Fea, Döring, &c. and is well explained by "*solita est currere.*"

240. Many MSS., have *absorberet*, which is the reading of Bentley, Cuningam, Sanadon, Wakefield, and Döring. Other MSS. and many early editions have *exsorberet*, which has become the common reading. Some MSS. give *obsorberet* which appears to have been the true and original lection, subsequently altered by the copyists on account of its unusual form.

246. The common editions punctuate this line very incorrectly, *Quorsum abeant sani?* and Bentley well remarks: "Si enim *sani* sunt, nulla jam dubitatio est, *quorsum*, hoc est, *quo abeant*: nempe ad partes sanorum." Some of the best editions have *Quorsum abeant? Sani ut creta*, &c. for which Bentley reads on conjecture *sanin' creta*, and, at the end of the line, *notati* for *notandi*, on the authority of MSS. The critic's objection to *notandi* is far from being a strong one: viz. "Non enim *abeunt* ablegati ad insanos, *notandi* carbone; sed jam tum *notati* illuc deportantur." The verb *abeo* has not the meaning in this passage, which Bentley assigns to it. By *quorsum abeant* the poet merely wishes to express, *cui parti eos aggregabimus?* and immediately follows up this question by another one, intended to be explanatory of it.

252. In the place of *ludas opus*, which is sanctioned by all the MSS. and editions, Wakefield reads on mere conjecture *ducas opus*, ascribing the common lection to the ignorance and carelessness of the copyists. There is no necessity whatever for this emendation. The verb *ludere* is elegantly used in this phrase for "*per lusum formare*, or "*efficere. vid.* Explanatory notes.

255. The true form is *cubital*. Fea states that all the MSS. and early editions give *cubital'* as if by apostrophe from *cubitale*. Zeune makes *cubi-*

Dicitur ex collo furtim carpsisse coronas,
Postquam est impransi correptus voce magistri /
Porrigis irato puero quum poma, recusat:
Sume, Catelle: negat; si non des, optat. Amator
Exclusus quî distat, agit ubi secum, eat, an non,
Quo rediturus erat non arcessitus, et haeret
Invisis foribus? *Ne nunc, quum me vocat ultro,*
Accedam? an potius mediter finire dolores?
Exclusit, revocat: redeam? Non, si obsecret. Ecce
Servus, non paullo sapientior: *O here, quae res*
Nec modum habet neque consilium, ratione modoque
Tractari non vult. In amore haec sunt mala: bellum,
Pax rursum. Haec si quis tempestatis prope ritu
Mobilia, et caeca fluitantia sorte, laboret
Reddere certa sibi, nihilo plus explicet, ac si
Insanire paret certa ratione modoque.
Quid? quum Picenis excerpens semina pomis
Gaudes, si camaram percusti forte, penes te es?
Quid? quum balba feris annoso verba palato,
Aedificante casas quî sanior? Adde cruorem
Stultitiae, atque ignem gladio scrutare modo, inquam.
Hellade percussa, Marius quum praecipitat se,
Cerritus fuit? an commotae crimine mentis
Absolves hominem, et sceleris damnabis eundem,
Ex more imponens cognata vocabula rebus?
Libertinus erat, qui circum compita siccus
Lautis mane senex manibus currebat, et, *Unum,*
(Quiddam magnum addens,) *unum me surpite morti,*
Dis etenim facile est, orabat; sanus utrisque

VARIOUS READINGS.

tale to be the reading of the Göttingen MS. No apostrophe, as Fea well observes, can operate here; and *cubitale* would offend against the metre, as the initial syllable of *focalia* is long.

259. Many MSS. and early editions have *optet*.

261. Some MSS. and early editions give *acersitus* for *arcessitus*; but *accerso* is a mere corruption from *arcesso*, and is not found in any good writer.

262. Bentley reads *Ne nunc* on MSS. authority, and he is followed by Cuningam, Sanadon, Valart, Oberlinus, &c. The common texts have *nec nunc*.

270. Some read *magis* for *plus*.

273. Charisius (*lib.* 1. *p.* 55. *ed.* 1551,) states that Verrius Flaccus wrote *camarum*, but Lucretius *camerem*. If we follow etymology, the true form is *camara* (Καμάρα).

283. Some MSS. have *Quid tam magnum?* which is given by Cruquius, Bentley, Cuningam, Wakefield, and others. Aldus, R. Stephens, and Fabricius, read *Quaddam*. The common lection is that which we have given in the text. It is adopted by Lambinus, Torrentius, H. Stephens, Ritgersius, Heinsius, &c. What *magnum* refers to, the poet purposely leaves uncertain. The reading *Quid tam magnum?* produces an awkward tautology with *Dis etenim facile est*.

Auribus atque oculis; mentem, nisi litigiosus,
Exciperet dominus, quum venderet. Hoc quoque vulgus
Chrysippus ponit fecunda in gente Menenî.
Jupiter, ingentes qui das adimisque dolores,
Mater ait pueri menses jam quinque cubantis,
Frigida si puerum quartana reliquerit, illo
Mane die, quo tu indicis jejunia, nudus
In Tiberi stabit. Casus medicusve levarit
Aegrum ex praecipiti, mater delira necabit
In gelida fixum ripa, febrimque reducet.
Quone malo mentem concussa? timore deorum.
Haec mihi Stertinius, sapientum octavus, amico
Arma dedit, posthac ne compellarer inultus.
Dixerit insanum qui me, totidem audiet, atque
Respicere ignoto discet pendentia tergo.

Horatius.

Stoice, post damnum sic vendas omnia pluris:
Quam me stultitiam, quoniam non est genus unum,
Insanire putas? ego nam videor mihi sanus.

Damasippus.

Quid? caput abscissum manibus quum portat Agaue
Gnati infelicis, sibi tum furiosa videtur?

Horatius.

Stultum me fateor, liceat concedere veris,
Atque etiam insanum: tantum hoc edissere, quo me
Aegrotare putes animi vitio.

VARIOUS READINGS.

288. Cuningam has *qui dasque adimisque labores*, Sanadon *adimisque dolores*, Zarot's edition *nimisque*.

292. Some read *medicusque*.

301. Lambinus first conjectured *Quam me stultitiam*, which Cruquius afterwards found in one of his MSS. Bentley adopts and defends this reading. "Certe plus fidei," observes the critic, "vel uni codici habendum est in servando Hellenismo, quam centum in interpolando." The common reading is *Qua me stultitia*.

303. In place of the common reading *demens*, Cruquius found in the oldest of the Blandinian MSS. *manibus*. This same lection occurs in the best of Pulmann's MSS., in two of Bentley's, in some of Fea's, and among the various readings in the MS. of the Royal Society of London. The presence of *demens* weakens the force of the sentence.

Damasippus.

Accipe: primum
Aedificas, hoc est, longos imitaris, ab imo
Ad summum totus moduli bipedalis; et idem
Corpore majorem rides Turbonis in armis
Spiritum et incessum: quî ridiculus minus illo?
An quodcunque facit Maecenas, te quoque verum est,
Tantum dissimilem et tanto certare minorem?
Absentis ranae pullis vituli pede pressis,
Unus ubi effugit, matri denarrat, ut ingens
Bellua cognatos eliserit. Illa rogare,
Quantane? num tantum, se inflans, sic magna fuisset? —
Major dimidio. — Num tantum? — Quum magis atque
Se magis inflaret; *Non, si te ruperis,* inquit,
Par eris. Haec a te non multum abludit imago.
Adde poëmata nunc, hoc est, oleum adde camino;
Quae si quis sanus fecit, sanus facis et tu.
Non dico horrendam rabiem.

Horatius.

Jam desine.

Damasippus.

Cultum
Majorem censu.

Horatius.

Teneas, Damasippe, tuis te.

VARIOUS READINGS.

313. The common reading is *Tanto dissimilem*, for which Cruquius found in the oldest Blandinian, and also in another MS. of good repute, *Tantum dissimilem*. Bentley complains that neither Cruquius, nor any other editor before his time, had introduced this reading into the text. He considers it equivalent to *Tam dissimilem*, and much more correct in point of Latinity, than the common lection. With *tantum dissimilis* may be compared *multum dissimilis*, and other analogous forms.

317. This verse is variously read. Cruquius, on the authority of his MSS., gives *num tantum, sufflans se, magna fuisset?* Bentley advocates this emendation, and is followed by Cuningam, Oberlinus, Combe, Wakefield, Gesner, Döring, and others. The last mentioned of these editors suggests in his notes, *num in tantum*, in order to obviate Fea's charge against the Latinity of *tantum magna*. We have adopted the reading which Waddel cites from MSS., and which appears to us superior to any of the rest. Fea adopts nearly the same lection; *num tandem, se inflans, sic magna fuisset?* The expression *num tantum?* will be elliptical for *num tantum ingens?*

318. In this verse, *Num tanto?* is the common reading, for which Bentley substitutes *Num tantum?* on MS. authority.

322. We have retained the common reading, as it is found in the earliest editions. Some MSS. have *facit, et sanus facias tu.* Fea reads *facit; et sanus facies tu?* on the authority of some of his MSS.

Damasippus.

Mille puellarum, puerorum mille furores.

Horatius.

O major tandem parcas, insane, minori.

Satira IV.

LEVES CATILLONES EPICUREAE SECTAE DERIDET.

Horatius.

Unde et quo Catius?

Catius.

Non est mihi tempus aventi
Ponere signa novis praeceptis, qualia vincunt
Pythagoran Anytique reum doctumque Platona.

Horatius.

Peccatum fateor, quum te sic tempore laevo
Interpellarim: sed des veniam bonus, oro.
Quod si interciderit tibi nunc aliquid, repetes mox,
Sive est naturae hoc, sive artis, mirus utroque.

Catius.

Quin id erat curae, quo pacto cuncta tenerem,
Utpote res tenues, tenui sermone peractas.

Horatius.

Ede hominis nomen; simul et, Romanus an hospes.

VARIOUS READINGS.

Sat. 4.

2. Many MSS. and almost all the early editions, have *vincunt*, for which Lambinus first substituted *vincant* on the authority of other MSS. This latter reading is adopted by Bentley, Cuningam, Sanadon, Wakefield, &c. We have preferred, however, the indicative, with Cruquius, Talbot, Gesner, Fea, Döring, and Bothe, as more expressive of the arrogance of the Epicurean sect.

6. In place of *Quod si?* Zarot's edition, and that of Milan, 1477, have *Quam si.*

10. The common reading is *simul an Romanus an hospes.* But the early editions previous to the

Catius.

Ipsa memor praecepta canam, celabitur auctor.
Longa quibus facies ovis erit, illa memento
Ut succi melioris et ut magis alma rotundis
Ponere; namque marem cohibent callosa vitellum.
Caule suburbano, qui siccis crevit in agris,
Dulcior; irriguo nihil est elutius horto.
Si vespertinus subito te oppresserit hospes,
Ne gallina malum responset dura palato,
Doctus eris vivam musto mersare Falerno;
Hoc teneram faciet.
Pratensibus optima fungis
Natura est; aliis male creditur.
Ille salubres
Aestates peraget, qui nigris prandia moris
Finiet, ante gravem quae legerit arbore solem.
Asidius forti miscebat mella Falerno,
Mendose, quoniam vacuis committere vasis
Nil nisi lene decet; leni praecordia mulso
Prolueris melius.
Si dura morabitur alvus,
Mitulus et viles pellent obstantia conchae,
Et lapathi brevis herba, sed albo non sine Coo.
Lubrica nascentes implent conchylia lunae;
Sed non omne mare est generosae fertile testae.
Murice Baiano melior Lucrina peloris;
Ostrea Circeiis, Miseno oriuntur echini;
Pectinibus patulis jactat se molle Tarentum.
Nec sibi coenarum quivis temere arroget artem,
Non prius exacta tenui ratione saporum.

VARIOUS READINGS.

Aldine, have *simul et*, which is sanctioned by the authority of nearly all the MSS. Bentley remarks, that the repetition of *an* in the common reading, is a violation of correct Latinity, and that the first clause should either have *ne* or nothing at all expressed. Hunter, who however adopts the same reading with Bentley, which is that given in our text, opposes the critic's *dictum* by referring to Virg. Aen. 10. 680. seqq.

13. In place of the common reading *magis alba* Bentley, by a most happy conjecture, reads *magis alma*, (i. e. *magis nutrientia*). Fea attempts to defend the common lection, and makes it equivalent to *magis abundantia albumine*, but this explanation is scarcely consistent with correct Latin.

15. Cuningam reads *siccis qui*.

19. The common reading is *misto*, for which Landinus conjectured *mulso*, and Bentley *musto*. Fea claims this latter conjecture for Castellanus.

32. Snape (formerly Master of King's College, Cambridge) as cited by Kidd, conjectured *Mixtus Baianus melior, Lucrina peloris*. Compare Sarn. 2. 3. 39. (Various Readings.) *Porson's Tracts*, p. 309.

39. Some read *Circaeis*.

Nec satis est cara pisces averrere mensa,
Ignarum quibus est jus aptius, et quibus assis
Languidus in cubitum jam se conviva reponet.
Umber et iligna nutritus glande rotundas
Curvet aper lances carnem vitantis inertem:
Nam Laurens malus est, ulvis et arundine pinguis.
Vinea summittit capreas non semper edules.
Fecundae leporis sapiens sectabitur armos.
Piscibus atque avibus quae natura et foret aetas,
Ante meum nulli patuit quaesita palatum.
Sunt quorum ingenium nova tantum crustula promit,
Nequaquam satis in re una consumere curam;
Ut si quis solum hoc, mala ne sint vina, laboret,
Quali perfundat pisces securus olivo.
Massica si coelo suppones vino sereno,
Nocturna, si quid crassi est, tenuabitur aura,
Et decedet odor nervis inimicus; at illa
Integrum perdunt lino vitiata saporem.
Surrentina vafer qui miscet faece Falerna
Vina, columbino limum bene colligit ovo,
Quatenus ima petit volvens aliena vitellus.
Tostis marcentem squillis recreabis et Afra
Potorem cochlea; nam lactuca innatat acri
Post vinum stomacho; perna magis ac magis hillis
Flagitat immorsus refici: quin omnia malit,
Quaecunque immundis fervent allata popinis.

VARIOUS READINGS.

37. Many MSS., and all the editions previous to that of Lambinus, give *averterе*. This critic first gave *averrere* from some of his MSS. The former of these readings is approved of by the elder Gronovius, and by N. Heinsius, (*ad Sil. Ital.* 3. 321.) the latter meets with the approbation of Bentley, Gesner, Döring, and others. We have adopted *averrere*, as decidedly the more forcible reading.

41. The early editions, and the far greater number of MSS., have *curvet*. A new reading, *curvet*, subsequently appeared, which is sanctioned by some MSS. of Torrentius's, by one of Pulmann's, and by the Trinity College MS. Either reading, as Bentley remarks, may be followed. *Curvet* is the language of precept, directing what ought to be done: *curvat*, on the other hand, expresses approbation of what has been correctly performed.

44. Instead of the common reading *fecundi*, Bentley gives *fecundae*, on the authority of the best of the Blandinian MSS., and in accordance also with another of Cruquius's. Priscian (p. 658. *ed. Putsch.—vol.* 1. *p.* 195. *ed. Krehl.*) states that anciently *lepus* was used of both genders (*hic et haec lepus.*) Hence Bentley considers *fecundae* the true form in this passage, on account of its rarity. It is so given in the best recent editions. Fea contends for *fecundi*.

46. A few MSS. have *palato*.

48. Fea reads *Nec quemquam* on the authority of one or two MSS.

51. The common reading is *supponas*, for which many MSS. and two early editions have *suppones*. This latter form is adopted by Bentley, Cuningam, Sanadon, Valart, Wakefield, and others.

53. Kidd cites the remark of an anonymous critic, who speaks of *vernis* (i. e. *servis superbis admodum*) having been conjectured for *nervis*.

61. The common reading is *in morsus*, (i. e. "*ut dentibus denuo operas imperet*," as Gesner explains it.) In place of this, Bentley receives into the text *immorsus*, on the authority of MSS. and some of the early editions. His emendation is adopted by Cuningam, Sanadon, Fea, Döring, &c., and is certainly to be preferred. Bentley may well remark of the common reading: "Perna ac-

Est operae pretium duplicis pernoscere juris
Naturam. Simplex e dulci constat olivo,
Quod pingui miscere mero muriaque decebit,
Non alia quam qua Byzantia putuit orca.
Hoc ubi confusum sectis inferbuit herbis,
Corycioque croco sparsum stetit, insuper addes
Pressa Venafranae quod bacca remisit olivae.
Picenis cedunt pomis Tiburtia succo;
Nam facie praestant. Venucula convenit ollis;
Rectius Albanam fumo duraveris uvam.
Hanc ego cum malis, ego faecem primus et halec,
Primus et invenior piper album, cum sale nigro
Incretum, puris circumposuisse catillis.
Immane est vitium, dare millia terna macello,
Angustoque vagos pisces urguere catino.
Magna movet stomacho fastidia, seu puer unctis
Tractavit calicem manibus, dum furta ligurrit,
Sive gravis veteri craterae limus adhaesit.
Vilibus in scopis, in mappis, in scobe, quantus
Consistit sumtus? neglectis, flagitium ingens.
Ten' lapides varios lutulenta radere palma,
Et Tyrias dare circum illota toralia vestes,
Oblitum, quanto curam sumtumque minorem
Haec habeant, tanto reprendi justius illis,
Quae nisi divitibus nequeant contingere mensis?

Horatius.

Docte Cati, per amicitiam divosque rogatus,
Ducere me auditum, perges quocunque, memento.
Nam quamvis memori referas mihi pectore cuncta,

VARIOUS READINGS.

licet et hillis *comestis*, reficitur potor *in morsus*: quid magis praeposterum? utique in morsus debet refici, *priusquam* possit comedere." Some of the scholiasts agree with Bentley in understanding by *immorsus*, "stomachus vellicatus, excitatus, punctus, pervulsus."

65. A few MSS. have *At pingui*, and a Cambridge one *Cum pingui*, whence Withofius (*Encaen. p.* 308.) as cited by Kidd, conjectures the true reading to have been *Indigena miscere*.

66. Some MSS., and many both of the early and recent editions have *putruit*.

78. The common reading is *movent*, but *movet* is sanctioned by higher MS. authority, and is more in accordance with the style of Horace. It is given by Bentley, Cuningam, Sanadon, Valart, Oberlinus, Combe, Wakefield, Gesner, Fea, Döring, &c.

79. Some MSS. have *frusta*.

81. T. Faber conjectures *in mattis*, which Sanadon adopts.

87. Some read *nequeunt*.

90. The early editions generally read *referas memori mihi*. The arrangement which we have adopted is sanctioned by many MSS., and given

Non tamen interpres tantundem juveris. Adde
Vultum habitumque hominis; quem tu vidisse beatus
Non magni pendis, quia contigit; at mihi cura
Non mediocris inest, fontes ut adire remotos,
Atque haurire queam vitae praecepta beatae.

SATIRA V.

IN CAPTATORES ET HEREDIPETAS.

Ulysses.

Hoc quoque, Tiresia, praeter narrata petenti
Responde, quibus amissas reparare queam res
Artibus atque modis. Quid rides?

Tiresias.

Jamne doloso
Non satis est Ithacam revehi, patriosque penates
Adspicere?

Ulysses.

O nulli quidquam mentite, vides ut
Nudus inopsque domum redeam, te vate, neque illic
Aut apotheca procis intacta est, aut pecus. Atqui
Et genus et virtus, nisi cum re, vilior alga est.

Tiresias.

Quando pauperiem, missis ambagibus, horres,
Accipe, qua ratione queas ditescere. Turdus
Sive aliud privum dabitur tibi, devolet illuc,

VARIOUS READINGS.

by Bentley, Cuningam, Sanadon, Valart, Wakefield, Fea, &c. It is to be preferred on the ground of perspicuity at least.

SAT. 5.

3. Almost all the MSS. and early editions have *doloso* as we have given it. Bentley, however, reads *dolose*, on the authority of a single MS., and adopts in its defence the remark of Daniel Heinsius, who considers the vocative *dolose* in this passage as affording a pleasing contrast with, and as being in some degree called for by, the vocative (*mentite*) which follows immediately after. We have not thought this a sufficient reason for disturbing the common lection; and besides *doloso* makes the meaning of the sentence more perspicuous, and the reference to Ulysses plainer. Bentley's emendation is adopted by Cuningam, Sanadon, Valart, and Wakefield.

6. Cuningam and Sanadon have *redeo*.

11. The reading *privum* must not be disturbed

Res ubi magna nitet, domino sene; dulcia poma,
Et quoscunque feret cultus tibi fundus honores,
Ante Larem gustet venerabilior Lare dives;
Qui quamvis perjurus erit, sine gente, cruentus
Sanguine fraterno, fugitivus; ne tamen illi
Tu comes exterior, si postulet, ire recuses.

Ulysses.

Utne tegam spurco Damae latus? haud ita Trojae
Me gessi, certans semper melioribus.

Tiresias.

Ergo
Pauper eris.

Ulysses.

Fortem hoc animum tolerare jubebo;
Et quondam majora tuli. Tu protinus, unde
Divitias aerisque ruam, dic augur, acervos.

Tiresias.

Dixi equidem et dico. Captes astutus ubique
Testamenta senum, neu, si vafer unus et alter
Insidiatorem praeroso fugerit hamo,
Aut spem deponas aut artem illusus omittas.
Magna minorve foro si res certabitur olim,
Vivet uter locuples sine gnatis, improbus, ultro
Qui meliorem audax vocet in jus, illius esto
Defensor: fama civem causaque priorem
Sperne, domi si gnatus erit fecundave conjux.
Quinte, puta, *aut Publi* (gaudent praenomine molles
Auriculae) *tibi me virtus tua fecit amicum;*

VARIOUS READINGS.

in order to introduce *primum*, which is the reading of a few MSS. The former is directly recommended by its rarity.

15. Wakefield conjectures *sine mente*, but *sine gente* is the true reading and must not be disturbed. *vid.* Explanatory notes.

18. Some of the early editions, and also a MS. of Fea's, have *Visne tegam*, which Lambinus refutes

21. Bentley gives *protenus*, an orthography which certainly coincides more with the derivation of the word (*porro*, *tenus*.) Custom, however, has sanctioned the other reading. Some of the old grammarians maintain that *protenus* refers to *place*, and *protinus* to *time*; but this is contradicted by the readings of the best MSS. in which the latter is by far the more usual form.

Jus anceps novi, causas defendere possum;
Eripiet quivis oculos citius mihi, quam te
Contemtum cassa nuce pauperet: haec mea cura est,
Ne quid tu perdas, neu sis jocus. Ire domum atque
Pelliculam curare jube: fi cognitor ipse.
Persta atque obdura, seu rubra Canicula findet
Infantes statuas, seu pingui tentus omaso
Furius hibernas cana nive conspuet Alpes.
Nonne vides, aliquis cubito stantem prope tangens
Inquiet, *ut patiens! ut amicis aptus! ut acer!*
Plures annabunt thunni, et cetaria crescent.
Si cui praeterea validus male filius in re
Praeclara sublatus aletur; ne manifestum
Caelibis obsequium nudet te, leniter in spem
Arrepe officiosus, ut et scribare secundus
Heres, et, si quis casus puerum egerit Orco,
In vacuum venias: perraro haec alea fallit.
Qui testamentum tradet tibi cunque legendum,
Abnuere et tabulas a te removere memento,
Sic tamen ut limis rapias, quid prima secundo
Cera velit versu; solus multisne coheres,
Veloci percurre oculo. Plerumque recoctus
Scriba ex Quinqueviro corvum deludet hiantem,
Captatorque dabit risus Nasica Corano.

Ulysses.

Num furis an prudens ludis me, obscura canendo?

Tiresias.

O Laërtiade, quidquid dicam, aut erit aut non:
Divinare etenim magnus mihi donat Apollo.

VARIOUS READINGS.

36. Many MSS. and some early editions give *quassa nuce*, which Baxter first restored to the text, and Valart, Oberlinus, and others adopt. But *cassa nuce* is found in the Venice edition of 1479, and is preferred by Glareanus, Lambinus, Bentley, Heindorff, Döring, &c. Some critics maintain that *cassa* and *quassa* are the same word under a different form. This is not correct, as *cassus* appears to be formed from κέχασται, p. p. of χάω, "I am empty," or else from *carsi*, an old form of the perfect of *careo*.

38. Many MSS. and some early editions give *fi cognitor* as we have exhibited it in the text. Lambinus first restored this reading, and it was subsequently adopted by Cruquius, Torrentius, Bentley, Cuningam, &c. Others read either *si cognitor*, or *sis cognitor*, or else *fis cognitor*. Gifanius conjectures *Si cognitor ipse?*

48. Baxter and others have *Adrepe.*

49. Cuningam has *si qui.*

56. Fea reads *deludit*, on the ground that it is required by *plerumque*, and that the future is less proper. There is no necessity whatever for the emendation.

60. One of Combe's MSS. has *mihi donat magnus.*

Ulysses.

Quid tamen ista velit sibi fabula, si licet, ede.

Tiresias.

Tempore quo juvenis Parthis horrendus, ab alto
Demissum genus Aenea, tellure marique
Magnus erit, forti nubet procera Corano
Filia Nasicae, metuentis reddere soldum.
Tum gener hoc faciet; tabulas socero dabit, atque
Ut legat orabit. Multum Nasica negatas
Accipiet tandem, et tacitus leget, invenietque
Nil sibi legatum praeter plorare suisque.
Illud ad haec jubeo: mulier si forte dolosa
Libertusve senem delirum temperet, illis
Accedas socius; laudes, lauderis ut absens.
Adjuvat hoc quoque, sed vincit longe prius, ipsum
Expugnare caput. Scribet mala carmina vecors?
Laudato. Scortator erit? cave te roget; ultro
Penelopam facilis potiori trade.

Ulysses.

Putasne,
Perduci poterit tam frugi tamque pudica,
Quam nequiere proci recto depellere cursu?

Tiresias.

Venit enim magno: donandi parca juventus;
Nec tantum Veneris, quantum studiosa culinae.
Sic tibi Penelope frugi est: quae si semel uno
De sene gustarit, tecum partita lucellum,
Ut canis a corio nunquam absterrebitur uncto.
Me sene, quod dicam, factum est. Anus improba Thebis

VARIOUS READINGS.

68. Some of Torrentius's MSS. omit the *et*, which is done also by Cuningam.
73. Some of Fea's MSS. have *vincet*.
75. Some MSS. give *caveas roget*.
76. The Latin form *Penelopam* is to be here preferred. *vid.* Ode. 1. 15. 2. Various Readings.
79. All the MSS., except one of Fea's, have *Venit enim magnum donandi parca juventus*, for which Bos, as cited by Lambinus and Faber, elegantly conjectures *Venit enim magno: donandi parca juventus;* making *venit* equivalent to *venalis est* from *veneo* (i. e. contracted from *venüit* and used as the present perfect.) We have adopted the emendation. Bentley gives on conjecture *Venit enim* (*indignum*). In the common reading, the order of construction is *juventus parca donandi multum.*

Ex testamento sic est elata: cadaver
Unctum oleo largo nudis humeris tulit heres:
Scilicet elabi si posset mortua; credo,
Quod nimium institerat viventi. Cautus adito,
Neu desis operae neve immoderatus abundes.
Difficilem et morosum offendes garrulus: ultro
Non etiam sileas. Davus sis comicus; atque
Stes capite obstipo, multum similis metuenti.
Obsequio grassare: mone, si increbuit aura,
Cautus uti velet carum caput: extrahe turba
Oppositis humeris: aurem substringe loquaci.
Importunus amat laudari? donec, Ohe jam!
Ad coelum manibus sublatis dixerit, urgue; et
Crescentem tumidis infla sermonibus utrem.
Quum te servitio longo curaque levarit,
Et certum vigilans, *Quartae esto partis Ulixes,*
Audieris, *heres: Ergo nunc Dama sodalis*
Nusquam est? unde mihi tam fortem tamque fidelem?
Sparge subinde, et, si paulum potes illacrimare. Est
Gaudia prodentem vultum celare. Sepulcrum
Permissum arbitrio sine sordibus exstrue: funus
Egregie factum laudet vicinia. Si quis
Forte coheredum senior male tussiet, huic tu
Dic, ex parte tua, seu fundi sive domus sit
Emtor, gaudentem nummo te addicere. Sed me
Imperiosa trahit Proserpina: vive valeque.

VARIOUS READINGS.

90. All the MSS. except one, have *offendet*. The MS. which varies from the rest exhibits *offendit*. Bentley reads *offendes*. Both *offendet* and *offendes* are good: the latter perhaps is the more elegant. In this same line, many MSS. give *ultra* in place of the common reading *ultro*, which last, however, we have notwithstanding retained with some of the best editions. Some punctuate the line in such a way as to join *garrulus* in construction with *esto*.

93. Some MSS. and the Aldine edition of 1501 have *increpuit*, which Fea considers more elegant than *increbuit*, and explains by "ad *quemcumque aurae motum atque crepitum*."

103. In the 3d edition of Bentley's Horace, the mark of interrogation is removed from the end of the line, and a colon put after *subinde*.—In this same line we have adopted Döring's punctuation, who understands, after *illacrymare*, the imperative, *illacryma*, in accordance with the colloquial style of the Romans. Bentley reads *et, si paulum potes illacrymare, est Gaudia*, &c. The common punctuation is as follows: *et, si paulum potes, illacrymare. Est*, &c. making *illacrymare* the imperative of *illacrymor*.

Satira VI.

HORATII VOTUM.

Hoc erat in votis; modus agri non ita magnus,
Hortus ubi, et tecto vicinus jugis aquae fons,
Et paulum silvae super his foret. Auctius atque
Dî melius fecere: bene est; nil amplius oro,
Maia nate, nisi ut propria haec mihi munera faxis.
Si neque majorem feci ratione mala rem,
Nec sum facturus vitio culpave minorem;
Si veneror stultus horum nihil, *O si angulus ille*
Proximus accedat, qui nunc denormat agellum!
O si urnam argenti fors quae mihi monstret, ut illi,
Thesauro invento qui mercenarius agrum
Illum ipsum mercatus aravit, dives amico
Hercule! Si, quod adest, gratum juvat: hac prece te oro,
Pingue pecus domino facias et cetera praeter
Ingenium; utque soles, custos mihi maximus adsis.
Ergo ubi me in montes et in arcem ex Urbe removi,
(Quid prius illustrem Satiris Musaque pedestri?)
Nec mala me ambitio perdit, nec plumbeus Auster,
Auctumnusque gravis, Libitinae quaestus acerbae.
Matutine pater, seu Jane libentius audis,
Unde homines operum primos vitaeque labores
Instituunt, (sic dîs placitum,) tu carminis esto
Principium. Romae sponsorem me rapis. — *Eia,*
Ne prior officio quisquam respondeat, urgue!
Sive Aquilo radit terras, seu bruma nivalem
Interiore diem gyro trahit, ire necesse est. —
Postmodo, quod mî obsit, clare certumque locuto,
Luctandum in turba et facienda injuria tardis. —

VARIOUS READINGS.

4. One of Valart's MSS. has *amplius opto.*

8. Wakefield, (*Obs. Crit.*) suggests *Si venor* Glareanus, however, in his annotations makes this to have been a conjecture of Erasmus's. The emendation has little, if any, merit.

9. Many MSS. and early editions have *deformat*, but other MSS. and editions give *denormat*, which is far preferable. "Verbum technicum," observes Fea in speaking of the latter, "praesertim apud Auctores de limitibus."

10. Bentley restored *quae* to the text; most of the previous editions, and many MSS., reading *qua.* His emendation is adopted by Cuninguam, Sanadon, Valart, Gesner, Oberlinus, Combe, Wakefield, Döring, &c. Fea retains *qua*, and insists that *qua* is never used for *aliqua*; but *vid. Forcellini Lex. Tot. Lat.* where examples to the contrary are given.

24. Lambinus gives *urges*, which is found also in one of Bersmann's MSS.

Quid tibi vis, insane? et quam rem agis improbus? urguet
Iratis precibus; *tu pulses omne quod obstat,*
Ad Maecenatem memori si mente recurras. —
Hoc juvat et melli est, non mentiar. At simul atras
Ventum est Esquĭlias, aliena negotia centum
Per caput et circa saliunt latus. Ante secundam
Roscius orabat sibi adesses ad Puteal cras.
De re communi scribae magna atque nova te
Orabant hodie meminisses, Quinte, reverti.
Imprimat his, cura, Maecenas signa tabellis.
Dixeris, Experiar: Si vis, potes, addit et instat.
Septimus octavo propior jam fugerit annus,
Ex quo Maecenas me coepit habere suorum]
In numero, duntaxat ad hoc, quem tollere rheda
Vellet iter faciens, et cui concredere nugas
Hoc genus, Hora quota est? Threx est Gallina Syro par?
Matutina parum cautos jam frigora mordent:
Et quae rimosa bene deponuntur in aure.
Per totum hoc tempus subjectior in diem et horam
Invidiae noster. Ludos spectaverit una,
Luserit in campo: Fortunae filius! omnes.
Frigidus a Rostris manat per compita rumor:
Quicunque obvius est, me consulit: O bone, nam te
Scire, deos quoniam propius contingis, oportet,
Num quid de Dacis audisti? — Nil equidem. — Ut tu
Semper eris derisor! — At omnes dî exagitent me,
Si quidquam. — Quid? militibus promissa Triquetra
Praedia Caesar an est Itala tellure daturus?
Jurantem me scire nihil mirantur ut unum
Scilicet egregii mortalem altique silentî.

VARIOUS READINGS.

29. In all of Bentley's MSS. this line is given as follows: *Quid tibi vis insane, et quas res agis? improbus urget:* violating the measure. Three of the early editions omit *agis*, and have the remainder of the line the same as above. The editions which succeed the Aldine generally insert *agis* and omit *tibi*. Bentley corrects the line thus: *Quid tibi vis, insane, et quam rem agis? improbus urget.* We have adopted this with a slight change in the punctuation. Waddell conjectures *Quid tibi vis? isne? ecquas res agis?*—Markland (*Ep. Cr.* p. 93.) removes the comma after *obstat* and places a mark of interrogation after *recurras.*—In this same line one of Valart's MSS. has *obstet.*

32. Bentley reads *ne mentiar*, but restores *non mentiar* in his preface.

35. *Rosius* is found in some of Fea's MSS. and in the Venice edition of 1486.

44. Lambinus gives *Thrax an*, which is found also in two of Bersmann's MSS. Bentley gives *Thrax*, which most editions exhibit.

48. In place of *spectaverat* in this line, and *luserat* in the succeeding, as the common editions read, we have given Bentley's lection; which rests on MSS. authority. *Spectaverit* and *luserit* are equivalent to *si spectaverit, si luserit.*

57. Bentley, on the authority of a single MS., reads *miratur*, which few subsequent editors adopt.

Perditur haec inter misero lux, non sine votis:
O rus, quando ego te adspiciam? quandoque licebit,
Nunc veterum libris, nunc somno et inertibus horis
Ducere sollicitae jucunda oblivia vitae?
O quando faba Pythagorae cognata, simulque
Uncta satis pingui ponentur oluscula lardo?
O noctes coenaeque deûm! quibus ipse meique
Ante larem proprium vescor, vernasque procaces
Pasco libatis dapibus. Prout cuique libido est,
Siccat inaequales calices conviva solutus
Legibus insanis, seu quis capit acria fortis
Pocula, seu modicis uvescit laetius. Ergo
Sermo oritur non de villis domibusve alienis,
Nec, male necne Lepos saltet; sed, quod magis ad nos
Pertinet et nescire malum est, agitamus: utrumne
Divitiis homines an sint virtute beati:
Quidve ad amicitias, usus rectumne, trahat nos:
Et quae sit natura boni summumque quid ejus.
Cervius haec inter vicinus garrit aniles
Ex re fabellas. Si quis nam laudat Arelli
Sollicitas ignarus opes, sic incipit: Olim
Rusticus urbanum murem mus paupere fertur
Accepisse cavo, veterem vetus hospes amicum;
Asper et attentus quaesitis, ut tamen arctum
Solveret hospitiis animum. Quid multa? neque ille
Sepositi ciceris nec longae invidit avenae;
Aridum et ore ferens acinum semesaque lardi
Frusta dedit, cupiens varia fastidia coena

VARIOUS READINGS.

67. Bentley gives *Cum, ut cuique*, which he finds in one of his MSS., and which one of Fea's also exhibits, in place of the common reading *Prout cuique*. The critic's objection to the latter is grounded merely on the harsh sound of *Prout*, when operated upon by the synaeresis in the scanning of the line.

69. Dousa reads *quis cupit*.

70. A few of the early editions have *humescit*, but most MSS. present *uvescit*, which the best editions adopt.

77. Some MSS. have *Servius*, and a few of the early editions, *Gerrius*. In this same line some of Pulmann's and Cruquius's MSS. and several of Fea's give *vicinos*.

78. Bentley, on the authority of MSS., gives *Si quis nam*, which is found also in Zarot's edition of 1470, and in the Junta editions of 1503 and 1514. The rest of the early editions have *Nam si quis*. Bentley's reading is adopted by the best editors since his time. Cuningam gives *Si qui nam*. Dacier, without any propriety, maintains that *nam* is never found after two words, as *si quis*.

82. Three MSS. of Cruquius's and several of Fea's have *intentus*, which is given also by Acron, and in the Venice editions of 1486 and 1514. The more correct reading, however, is the one presented by our text.

84. Some read *illi*. This lection in particular is given by Aldus in the editions of 1509 and 1519.

Vincere tangentis male singula dente superbo.
Quum pater ipse domus, palea porrectus in horna,
Esset ador loliumque, dapis meliora relinquens;
Tandem urbanus ad hunc: Quid te juvat, inquit, amice,
Praerupti nemoris patientem vivere dorso?
Vis tu homines urbemque feris praeponere silvis?
Carpe viam, mihi crede, comes, terrestria quando
Mortales animas vivunt sortita, neque ulla est
Aut magno aut parvo leti fuga; quo, bone, circa,
Dum licet, in rebus jucundis vive beatus;
Vive memor, quam sis aevi brevis. Haec ubi dicta
Agrestem pepulere, domo levis exsilit: inde
Ambo propositum peragunt iter, urbis aventes
Moenia nocturni subrepere. Jamque tenebat
Nox medium coeli spatium, quum ponit uterque
In locuplete domo vestigia, rubro ubi cocco
Tincta super lectos canderet vestis eburnos,
Multaque de magna superessent fercula coena,
Quae procul exstructis inerant hesterna canistris.
Ergo ubi purpurea porrectum in veste locavit
Agrestem, veluti succinctus cursitat hospes,
Continuatque dapes; nec non verniliter ipsis
Fungitur officiis, praelibans omne quod affert.
Ille cubans gaudet mutata sorte, bonisque
Rebus agit laetum convivam, quum subito ingens
Valvarum strepitus lectis excussit utrumque.
Currere per totum pavidi conclave, magisque
Exanimes trepidare, simul domus alta Molossis
Personuit canibus. Tum rusticus, Haud mihi vita
Est opus hac, ait, et valeas: me silva cavusque
Tutus ab insidiis tenui solabitur ervo.

VARIOUS READINGS.

89. In this and the two preceding lines we have adopted the punctuation recommended by Hunter. The generality of editions have a colon after *superbo*, and connect the 88th and 89th verses with what goes before. This mars the beauty of the passage.

92. In place of *Vis tu*, which is sanctioned by most MSS, some editions have *Vin' tu*.

108. Bentley and others prefer *verniliter*, which rests on good MS. authority, to the common reading *vernaliter*. Both forms are good. Compare *Bentley ad loc.* and *Noltenii Lex. Anti-Barb. p.* 1209.

109. Bentley with good reason gives *praelibans* instead of the common reading *praelambens*, and observes "*colapho vel scutica castigandus fuerit verna, qui id facere* [praelambere] *ausus sit.*" The same critic condemns the interpretation of the scholiast, who makes *praelambens* in this passage have the meaning of *praegustans*: this explanation can only be given to *praelibans*.

Satira VII.

LEPIDE SE IPSE CARPIT EX PERSONA SERVI, ET OSTENDIT, LIBERUM SOLUM ESSE SAPIENTEM.

Davus.

Jamdudum ausculto et cupiens tibi dicere servus
Pauca reformido.

Horatius.

Davusne ?

Davus.

Ita. Davus, amicum
Mancipium domino, et frugi quod sit satis, hoc est,
Ut vitale putes.

Horatius.

Age, libertate Decembri,
Quando ita majores voluerunt, utere ; narra.

Davus.

Pars hominum vitiis gaudet constanter, et urguet
Propositum ; pars multa natat, modo recta capessens,
Interdum pravis obnoxia. Saepe notatus
Cum tribus anellis, modo laeva Priscus inani.
Vixit inaequalis, clavum ut mutaret in horas ;

VARIOUS READINGS.

Sat. 7.

1. It is an ingenious conjecture on the part of Bentley, that this Satire either refers back to the one that precedes, or else ought to be connected with it as one composition. Whatever Horace has asserted in his previous Satire, Davus now undertakes to refute ; so that the slave and his master appear like parties to one and the same dialogue. Hence the great critic accounts for the circumstance of both these pieces being given as a single Satire in the best of the Blandinian MSS. and also in some others. Gesner, on the other hand, thinks that a slave is merely introduced here who says that he has been long listening to his master's remarks and watching for an opportunity to reply to them.

4. Best (*de rat. emend. leg.* p. 199.) conjectures *Ut tu id tale putes.* and Cannegieter (ad Ulpian. fragm. tit. 22. p. 93.) *Ut vitare putes.*

Aedibus ex magnis subito se conderet, unde
Mundior exiret vix libertinus honeste:
Jam moechus Romae, jam mallet doctor Athenis
Vivere; Vertumnis, quotquot sunt, natus iniquis.
Scurra Volanerius, postquam illi justa cheragra
Contudit articulos, qui pro se tolleret atque
Mitteret in phimum talos, mercede diurna
Conductum pavit: quanto constantior idem
In vitiis, tanto levius miser ac prior illo,
Qui jam contento, jam laxo fune laborat.

Horatius.

Non dices hodie, quorsum haec tam putida tendant,
Furcifer?

Davus.

Ad te, inquam.

Horatius.

Quo pacto, pessime?

Davus.

Laudas
Fortunam et mores antiquae plebis, et idem,
Si quis ad illa deus subito te agat, usque recuses;
Aut quia non sentis, quod clamas, rectius esse,
Aut quia non firmus rectum defendis, et haeres,
Nequidquam coeno cupiens evellere plantam.
Romae rus optas, absentem rusticus Urbem

VARIOUS READINGS.

13. The early editions exhibit *doctus*, which is the reading also of many MSS. Nearly as many MSS., however, on the other hand, give *doctor*, which we have preferred with Gesner, Fea, and Döring, as producing a more forcible contrast.

15. One of Bentley's best MSS. gives *cheragra*, which we have given in the text as decidedly superior to the common reading *chiragra*. The form *cheragra* ought always to be employed when the first syllable is required to be short, as it is of Aeolic origin: for *chiragra*, from the Attic χειράγρα, ought to have the initial syllable long.

17. The common reading is *pyrgum*, but *phimum* is sanctioned by the authority of good MSS. and is adopted by the best editors.

18. Some MSS. have *isdem*.

19. Lambinus restored *ac prior illo* to the text, from some of his MSS. This reading is found also in MSS. of Pulmann's and Fea's. It is given likewise in the Aldine editions of 1509 and 1519, in that of Gryphius 1566, and by Dacier, Baxter, Oberlinus, Wakefield, Gesner, Fea, Döring, &c. The scholiast Acron has this same lection. Bentley and others, however, have *ac prior ille*, which is likewise found in MSS.

Tollis ad astra levis. Si nusquam es forte vocatus
Ad coenam, laudas securum olus; ac, velut usquam
Vinctus eas, ita te felicem dicis, amasque,
Quod nusquam tibi sit potandum. Jusserit ad se
Maecenas serum sub lumina prima venire
Convivam: Nemon' oleum fert ocius? ecquis
Audit? cum magno blateras clamore, fugisque.
Mulvius et scurrae tibi non referenda: recati
Discedunt. Etenim, fateor me, dixerit ille,
Duci ventre levem; nasum nidore supinor:
Imbecillus, iners; si quid vis, adde, popino.
Tu, quum sis quod ego, et fortassis nequior, ultro
Insectere velut melior? verbisque decoris
Obvolvas vitium? Quid, si me stultior ipso
Quingentis emto drachmis deprenderis? Aufer
Me vultu terrere; manum stomachumque teneto,
Dum, quae Crispini docuit me janitor, edo.
Te conjux aliena capit, meretricula Davum:
Peccat uter nostrum cruce dignius? Acris ubi me
Natura incendit, sub clara nuda lucerna
Quaecunque excepit turgentis verbera caudae
Clunibus, aut agitavit equum lasciva supinum:
Dimittit neque famosum, neque sollicitum, ne
Ditior aut formae melioris meiat eodem.
Tu, quum projectis insignibus, annulo equestri
Romanoque habitu, prodis ex judice Dama
Turpis, odoratum caput obscurante lacerna,
Non es quod simulas? Metuens induceris, atque

VARIOUS READINGS.

30. In this and the succeeding line, Marcilius conjectures *usquam in—Vitus.*

34. Bentley gives *fert* as the reading of six of his MSS. It is found also in other MSS. of Pulmann's, Cruquius's, Torrentius's, Valart's, and Fea's. Besides being adopted by Bentley, it is followed by Sanadon, Valart, Combe, Wakefield, Gesner, Fea, Döring, &c. Others prefer *ferat*, but *fert* coincides better with the idea of activity and despatch.

35. The common reading *furisque* is found in two of Lambinus's MSS., in the oldest of the Blandinian, and in three other of Cruquius's, as also in five of Torrentius's and a few of Fea's. Many, however, of Lambinus's, all the rest of Cruquius's and Torrentius's, the collation of Saxius, the edition of Zarot, and that of Milan 1477, have *fugisque.* Both readings are good, though the latter is upon the whole entitled to the preference. Hunter explains it by "domo fugis, ad coenam properans."

42. Some read *stultior ipse.* The lection, however, which we have given in the text is sanctioned by the best MSS. and many of the early editions. The Vossian MS. has *astutior* for *stultior.*

47. Cuninegam gives *dignior* on conjecture.

48. Some MSS. of Pulmann's, Cruquius's, Valart's, and Fea's, have *intendit*, which is found also in one or two early editions. Fea gives it the preference. His explanation of the term may be found in his notes.

49. One of Cruquius's MSS. and two of Fea's have *accepit.*

Altercante libidinibus tremis ossa pavore.
Quid refert, uri, virgis ferroque necari
Auctoratus eas ; an turpi clausus in arca,
Quo te demisit peccati conscia herilis,
Contractum genibus tangas caput ? Estne marito
Matronae peccantis in ambo justa potestas,
In corruptorem vel justior ? Illa tamen se
Non habitu mutatve loco, peccatve superne,
Quum te formidet mulier, neque credat amanti.
Ibis sub furcam prudens, dominoque furenti
Committes rem omnem et vitam et cum corpore famam.
Evasti ? metues, credo, doctusque cavebis.
Quaeres, quando iterum paveas iterumque perire
Possis, O toties servus ! Quae bellua ruptis,
Quum semel effugit, reddit se prava catenis ?
Non sum moechus, ais. Neque ego hercule fur, ubi vasa
Praetereo sapiens argentea. Tolle periclum :
Jam vaga prosiliet frenis natura remotis.
Tune mihi dominus, rerum imperiis hominumque
Tot tantisque minor, quem ter vindicta quaterque
Imposita haud unquam misera formidine privet ?
Adde super, dictis quod non levius valeat : nam
Sive vicarius est qui servo paret, uti mos
Vester ait, seu conservus : tibi quid sum ego ? Nempe
Tu, mihi qui imperitas, aliis servis miser ; atque
Duceris ut nervis alienis mobile lignum.
Quisnam igitur liber ? Sapiens, sibi qui imperiosus ;
Quem neque pauperies neque mors neque vincula terrent ;

VARIOUS READINGS.

58. One of Fea's MSS. and another of Cruquius's give *virgis uri*. Cuningam adopts this latter reading. But, as Fea remarks, "Ustio, virgae, ferrum, tria sunt diversa."

60. Many MS. and editions have *dimisit*.

62. Some read *ambos*, but *ambo* is given in several MSS. and adopted by Bentley and the best editors. It is sanctioned also by the authority of Cujacius (*Obs. l.* 12. *c.* 18.)

64. Withofius (*ad Disticha*, pp. 577, 8.) as cited by Kidd, conjectures *peccatve sequens te*. Others read *supine*, instead of *superne ;* but *superne* is to be explained from verse 50.

68. The common reading is *Evasti ? credo metues*, for which we have given Bentley's, as obtained from one of his MSS. The critic's objections to the common lection are as follows : "In vulgata lectione nescias prima fronte utrum ad *evasti* an ad *metues* referendum sit illud *credo :* et praeterea medium clausulae libentius occupat quam initium." Fea reads from some of his MSS. and from the Venice edition of 1514, *Evasti ? credo, metuens*.

71. One of Oberlinus's MSS. and another of Fea's have *effugerit*.

78. The common reading is *Adde supra dictis, quod*. Bentley restored the lection given in our text, from MSS. It is also found in many of Fea's MSS., and in a few early editions.

82. Dousa, Marcilius, Bentley, Sanadon, &c. give *signum* on conjecture, but the common reading must be retained : *lignum* is here equivalent to the Greek *νεφόσυρτον*.

83. All the editions from that of Lambinus to Bentley's have *Sapiens, sibique imperiosus*. But the older editions from the Venice press, and also that of Locher, together with many MSS. (among them nine of Bentley's) have *qui* instead of *que*. Bentley adopts *qui*, and is followed by Cuningam,

Responsare cupidinibus, contemnere honores
Fortis; et in se ipso totus, teres atque rotundus,
Externi ne quid valeat per leve morari,
In quem manca ruit semper Fortuna. Potesne
Ex his ut proprium quid noscere? Quinque talenta
Poscit te mulier, vexat, foribusque repulsum
Perfundit gelida; rursus vocat: eripe turpi
Colla jugo: Liber, liber sum, dic age. Non quis:
Urguet enim dominus mentem non lenis, et acres
Subjectat lasso stimulos, versatque negantem.
Vel quum Pausiaca torpes, insane, tabella,
Quî peccas minus atque ego, quum Fulvî Rutubaeque
Aut Placideiani contento poplite miror
Proelia, rubrica picta aut carbone; velut si
Re vera pugnent, feriant, vitentque moventes
Arma viri? Nequam et cessator Davus; at ipse
Subtilis veterum judex et callidus audis.
Nil ego, si ducor libo fumante: tibi ingens
Virtus atque animus coenis responsat opimis?
Obsequium ventris mihi perniciosius est: cur?
Tergo plector enim: quî tu impunitior illa,
Quae parvo sumi nequeunt, obsonia captas?
Nempe inamarescunt epulae sine fine petitae,
Illusique pedes vitiosum ferre recusant
Corpus. An hic peccat, sub noctem qui puer uvam
Furtiva mutat strigili? qui praedia vendit,
Nil servile, gulae parens, habet? Adde, quod idem
Non horam tecum esse potes, non otia recte
Ponere; teque ipsum vitas fugitivus et erro,
Jam vino quaerens, jam somno fallere curam:
Frustra: nam comes atra premit sequiturque fugacem.

VARIOUS READINGS.

Baxter, Sanadon, Gesner, Oberlinus, Combe, Fea, Döring, and others.

86. We have adopted Bentley's punctuation. The common editions have no point after *totus*, which makes an aukward and unintelligible reading.

94. Markland suggest *fasso* in place of *lasso*, in order that it may be opposed to *negantem*; and also *ve* for *que*.

97. The MSS. vary in this name, some reading *Placideiani* as we have given it in common with the best editions, and others *Placidiani*. This last violates the metre, unless we call the *arsis* to our aid. Fea, who retains it, cites in its defence the authority of Lucilius.

106. Most MSS. and early editions give this line without *cum* before *obsonia*. Bentley restored the former reading.

110. Lambinus reads from nine of his MSS. *furtivam mutat strigilem*, which Bentley refutes.

Horatius.

Unde mihi lapidem?

Davus.

Quorsum est opus?

Horatius.

Unde sagittas?

Davus.

Aut insanit homo, aut versus facit.

Horatius.

Ocius hinc te
Ni rapis, accedes opera agro nona Sabino.

SATIRA VIII.

IN NASIDIENUM RUFUM CONVIVATOREM VAPIDE GARRULUM.

Horatius.

Ut Nasidieni juvit te coena beati?
Nam mihi convivam quaerenti dictus heri illic
De medio potare die.

VARIOUS READINGS.

SAT. 8.

1. The reading adopted in our text is given in early editions, and in the better portion of MSS. It is found also in Priscian (p. 1055. *ed. Putsch.*—*vol.* 2. *p.* 28. *ed. Krehl.*) Cruquius and others object to it, on the ground that the poet would not, in the compass of the same poem, at one time lengthen, and, at another, shorten, the antepenult of the same word. Cruquius, therefore, adopts *Ut te Nasidieni*, which is the reading of two of his MSS., and he is followed by Baxter, Gesner, Oberlinus, and Combe. On the other hand, Turnebus (*Adv.* 3. 1.) Despauter, Valart, and Fea, are in favour of *Nasidieni qui juvit*, which the two editors last mentioned admit into the text. The whole difficulty may be easily obviated, however, by pronouncing *Nasidienus*, from the operation of Synaeresis, as a word of four syllables, *Nasid-yenus*.

2. All the MSS. and early editions have *quaerenti convivam*, which Bentley alters, as we have given it, on the authority of Priscian, who reads *convivam quaerenti*.—In this same line, both *hers* and *heri* are used. It would seem, however, from a remark of Quintilian's, that, in the Augustan age, *heri* was more used than *here*. The latter form is adopted when both syllables are required to be short. (*vid. Forcellini Lex: Tot. Lat. ad voc.*)

Fundanius.

Sic, ut mihi nunquam
In vita fuerit melius.

Horatius.

Da, si grave non est,
Quae prima iratum ventrem placaverit esca.

Fundanius.

In primis Lucanus aper: leni fuit Austro
Captus, ut aiebat coenae pater; acria circum
Rapula, lactucae, radices, qualia lassum
Pervellunt stomachum, siser, halec, faecula Coa.
His ubi sublatis puer alte cinctus acernam
Gausape purpureo mensam pertersit, et alter
Sublegit quodcunque jaceret inutile, quodque
Posset coenantes offendere: ut Attica virgo
Cum sacris Cereris, procedit fuscus Hydaspes
Caecuba vina ferens, Alcon Chium maris expers.
Hic herus, Albanum, Maecenas, sive Falernum
Te magis, appositis delectat, habemus utrumque.

Horatius.

Divitias miseras! Sed queis coenantibus una,
Fundani, pulchre fuerit tibi, nosse laboro.

Fundanius.

Summus ego, et prope me Viscus Thurinus, et infra,
Si memini, Varius; cum Servilio Balatrone
Vibidius, quos Maecenas adduxerat umbras.

VARIOUS READINGS.

4. Many of the early editions give *Da, si grave non est*, which is adopted by Lambinus, Muretus, Cruquius, Torrentius, D. Heinsius, Valart, Gesner, Fea, Döring, &c. Bentley, declares in favour of *Dic, si grave non est*, because *Da* is not found in any of his MSS. But Fea states that he found it in the best of his own. "Sed nunc firmetur ex MSS. nostris optimae notae."

5. Some MSS. and early editions have *pacaverit*.

7. Tilius conjectures *coctus* for *captus*, which Fea refutes.

9. The orthography of *halec* is contested Bentley reads *allec*, while others give the preference to *alec*. In strict propriety the word should commence with the *aspirate*, as being derived from ἅλς, ἅλος, *sal*.

18. The Aldine editions of 1501, 1509, 1519, that of Junta 1503, and one or two others, have *Si quis*.

20. Pulmann conjectures *Turranus*, to correspond with the name of the individual mentioned by Ovid, (*Ep. ex. Pont*, 4. 16. 29.)

Nomentanus erat super ipsum, Porcius infra,
Ridiculus totas simul obsorbere placentas.
Nomentanus ad hoc, qui, si quid forte lateret,
Indice monstraret digito: nam cetera turba,
Nos, inquam, coenamus, aves, conchylia, pisces,
Longe dissimilem noto celantia succum;
Ut vel continuo patuit, quum passeris assi et
Ingustata mihi porrexerat ilia rhombi.
Post hoc me docuit, melimela rubere minorem
Ad lunam delecta. Quid hoc intersit, ab ipso
Audieris melius. Tum Vibidius Balatroni:
Nos nisi damnose bibimus, moriemur inulti;
Et calices poscit majores. Vertere pallor
Tum parochi faciem, nil sic metuentis ut acres
Potores, vel quod maledicunt liberius, vel
Fervida quod subtile exsurdant vina palatum.
Invertunt Allifanis vinaria tota
Vibidius Balatroque, secutis omnibus: imi
Convivae lecti nihilum nocuere lagenis.
Affertur squillas inter muraena natantes
In patina porrecta. Sub hoc herus, *Haec gravida*, inquit,
Capta est, deterior post partum carne futura.
His mixtum jus est: oleo, quod prima Venafri
Pressit cella; garo de succis piscis Iberi;
Vino quinquenni, verum citra mare nato,
Dum coquitur; cocto Chium sic convenit, ut non
Hoc magis ullum aliud; pipere albo, non sine aceto,
Quod Methymnaeam vitio mutaverit uvam.
Erucas virides, inulas ego primus amaras
Monstravi incoquere; illotos Curtillus echinos,

VARIOUS READINGS.

23. Lambinus conjectures *erat supra ipsum*, referring to *Cic. Ep. ad Fam.* 9. 26. This reading is given likewise by Cuningam and Sanadon. A counter-authority is found in Sallust (*Hist. lib.* 3. *apud Serv. ad Aen.* 1. 698.)

24. In place of *simul* many MSS. of good repute give *semel*, which here amounts to the same thing. Instead of the common reading *absorbere*, we have adopted *obsorbere*, on the authority of two MSS. of Lambinus's, as many of Torrentius's, and three of Cruquius's. This form occurs likewise in some of Fea's MSS. It is undoubtedly the genuine lection. *vid. Serm.* 2. 3. 240. Various Readings.

29. The common reading is *passeris, atque*, for which Bentley adopts the lection found by Lambinus in some of his MSS. *passeris assi, et.* The words of the critic are "Nempe passerem piscem et rhombum, non elixos, sed *assos* exhibuit Nasidienus; idque pro hujus Sermonis indole minime hic tacendum erat."

30. Some read *porrexerit.*

35. Some read *poscunt.*

39. The true form is *Allifanis*, not *Aliphanis* nor *Alliphianis.* Compare *Cluver. Ital. Antiq. lib.* 4. c. 7. p. 1195.

40. The common reading is *secutis omnibus imis: Convivae lecti.*

50. The common reading is *mutaverat.*

52. The Strasbourg edition of 1514 has *Catillus*, and one of Palmarius's MSS. *Cotillus*, which is

Ut melius muria, quam testa marina remittit.
Interea suspensa graves aulaea ruinas
In patinam fecere, trahentia pulveris atri
Quantum non Aquilo Campanis excitat agris.
Nos majus veriti, postquam nihil esse pericli
Sensimus, erigimur. Rufus posito capite, ut si
Filius immaturus obisset, flere. Quis esset
Finis, ni sapiens sic Nomentanus amicum
Tolleret? Heu, Fortuna, quis est crudelior in nos
Te deus? ut semper gaudes illudere rebus
Humanis! Varius mappa compescere risum
Vix poterat. Balatro suspendens omnia naso,
Haec est conditio vivendi, aiebat, *eoque*
Responsura tuo nunquam est par fama labori.
Tene, ut ego accipiar laute, torquerier omni
Sollicitudine districtum? ne panis adustus,
Ne male conditum jus apponatur? ut omnes
Praecincti recte pueri comtique ministrent?
Adde hos praeterea casus, aulaea ruant si,
Ut modo; si patinam pede lapsus frangat agaso.
Sed convivatoris, uti ducis, ingenium res
Adversae nudare solent, celare secundae.
Nasidienus ad haec: *Tibi di, quaecunque preceris,*
Commoda dent; ita vir bonus es convivaque comis.
Et soleas poscit, Tum in lecto quoque videres
Stridere secreta divisos aure susurros.

Horatius.

Nullos his mallem ludos spectasse; sed illa
Redde, age, quae deinceps risisti.

VARIOUS READINGS.

found also in the Florence edition of 1482. The Aldine edition of 1501, and that of Junta 1503, have *Curcilius*.

53. There is great variance in the MSS. and early editions about the reading of this line. Some have *quam .... remittet*, others *quam .... remittat*, others *quo .... remittat*, and others again *quod .... remittet*.

54. Lambinus conjectures *suspansa*, which Cuningam praises in a note, and Wakefield adopts. It is contrary, however, to all the MSS., and contrary too to the meaning of the poet, who makes the hangings to have fallen on the dish itself, not upon the whole table.

58. Cuningam reads on conjecture *Rufus capite hactenus, ut si*. But the common reading requires no alteration, and is well explained by the old commentator whom Cruquius cites, "*capite posito in lectum.*"

71. The Junta edition of 1503, and that of Strasbourg 1514, have *ruent*.

75. Some MSS. and early editions have *precaris*, but *preceris* is approved of by Bentley and others

Fundanius.

Vibidius dum
Quaerit de pueris, num sit quoque fracta lagena,
Quod sibi poscenti non dantur pocula, dumque
Ridetur fictis rerum, Balatrone secundo:
Nasidiene, redis mutatae frontis, ut arte
Emendaturus fortunam; deinde secuti
Mazonomo pueri magno discerpta ferentes
Membra gruis, sparsi sale multo non sine farre,
Pinguibus et ficis pastum jecur anseris albae,
Et leporum avulsos, ut multo suavius, armos,
Quam si cum lumbis quis edit. Tum pectore adusto
Vidimus et merulas poni, et sine clune palumbes;
Suaves res, si non causas narraret earum et
Naturas dominus, quem nos sic fugimus ulti,
Ut nihil omnino gustaremus, velut illis
Canidia afflasset pejor serpentibus Afris.

VARIOUS READINGS.

82. The common reading is *non dentur*, for which we have given *non dantur* as it is found in MSS. The certainty expressed by the indicative appears preferable here to the subjunctive meaning.

86. Some of Feu's MSS. have *discreta*, which, after all, as that editor explains it, does not by any means make a bad reading: "magna lance membra unius gruis secta, atque hac, illac divisa, disposita. *Rari nantes in gurgite vasto.*" Still, however, *discerpta* is the true reading, and denotes that the bird had rather been torn in pieces than skilfully divided. Compare Seneca (*De Brev. vitae c.* 12.) "*Quanta arte scindantur aves in frusta non enormia.*"

88. Some MSS. have *albae* instead of the common reading *albi*. Bentley gives *albi*, but Burmann, Cuningam, Sanadon, Döring, Bothe, and others, prefer *albae* as marking the sex.

94. Bentley reads *illas*, which Hunter condemns, and cites in support of his preference for *illis* a passage of Tibullus (2. 4.) "*Felix* cui *placidus leniter adflat amor.*"

Q. HORATII FLACCI

EPISTOLARUM

LIBER PRIMUS.

EPISTOLA I.

AD MAECENATEM.

Prima dicte mihi, summa dicende Camena,
Spectatum satis, et donatum jam rude, quaeris,
Maecenas, iterum antiquo me includere ludo?
Non eadem est actas, non mens. Veianius, armis
Herculis ad postem fixis, latet abditus agro,
Ne populum extrema toties exoret arena.
Est mihi purgatam crebro qui personet aurem:
Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.
Nunc itaque et versus et cetera ludicra pono;
Quid verum atque decens curo et rogo, et omnis in hoc sum;
Condo et compono, quae mox depromere possim.
Ac ne forte roges, quo me duce, quo lare tuter;
Nullius addictus jurare in verba magistri,

VARIOUS READINGS.

EPIST. 1.

3. Some of Bersmann's MSS. have *includere*. We have given this line as interrogative, with Wakefield, Eichstaedt, Fea, Döring, and others. Most editions have a period after *ludo*.

6. Some of Lambinus's and Fea's MSS. give *exornet*.

7. The collation of Saxius has *purgata* and *aure*.

14. Some of Fea's MSS. and one of Combe's exhibit *adductus*.

Quo me cunque rapit tempestas, deferor hospes.
Nunc agilis fio et mersor civilibus undis,
Virtutis verae custos rigidusque satelles;
Nunc in Aristippi furtim praecepta relabor,
Et mihi res, non me rebus subjungere conor.
Ut nox longa, quibus mentitur amica, diesque
Lenta videtur opus debentibus; ut piger annus
Pupillis, quos dura premit custodia matrum:
Sic mihi tarda fluunt ingrataque tempora, quae spem
Consiliumque morantur agendi gnaviter id, quod
Aeque pauperibus prodest, locupletibus aeque,
Aeque neglectum pueris senibusque nocebit.
Restat, ut his ego me ipse regam solerque elementis:
Non possis oculo quantum contendere Lynceus,
Non tamen idcirco contemnas lippus inungi;
Nec, quia desperes invicti membra Glyconis,
Nodosa corpus nolis prohibere cheragra.
Est quadam prodire tenus, si non datur ultra.
Fervet avaritia miseroque cupidine pectus?
Sunt verba et voces, quibus hunc lenire dolorem

VARIOUS READINGS.

16. The editio princeps has *versor*, as also the Milan editions of 1476, 1477, the Venice edition of 1478, and some others. But the language of the MSS. is uniformly in favour of *mersor*.

19. Some of Fea's and Valart's MSS., and several of the early editions, have *submittere*.—In this same line, Valart reads *Nec mihi res, sed me rebus*, which he mentions as the conjectural emendation of a friend. Sanadon has *Nunc mihi res, non me rebus*; and, conceiving that the lines as they at present stand are not in their proper order, he places the 19th after the 16th. Sanadon is ably refuted, however, by Batteux (*Mem. Acad. Inscript.* vol. 2. p. 2. 4to. ed.)

20. Sanadon reads *quibus somni pars nulla* in accordance with the precept of Quintilian; on which lection Wieland remarks, "Sanadon ist zwar eher zu loben als zu tadeln, dass er in seiner Uebersetzung des Horaz viele Stellen um der Jugend schonen gaenzlich weggelassen hat. Aber alles hat sein Mass. Wenn er sogar dem *quibus mentitur amica* sein unlateinisches *quibus somni pars nulla* unterschiebt, so ist er ungerecht gegen seinen Autor, unvorsichtig gegen seine Schueler, und laecherlich obendrein."

21. The common reading is *Longa videtur*, for which Bentley substitutes *Lenta videtur* as cited by Barthe, (*Advers.* 37. 19.) from an old MS. The advantage gained by this emendation is the elegant variety of the three epithets, *longa*, *lenta*, and *piger*. Bentley is followed by Cuningam, Sanadon, Gesner, Valart, Wakefield, Wetzel, and others. The common reading is retained by Fea and Döring.

23. One of Lambinus's MSS. and two of Valart's have *oculos*. Bentley considers both this and the common reading *oculo* as equally admissible, though he gives the preference on the whole to the former, "*quia Noster utrumque oculum inungere solebat.*" This reason is certainly none of the strongest. The one assigned by Gesner in favour of the common reading appears to us far preferable: "*Oculos contendere* videtur simpliciter modo hoc significare, versus aliquem locum dirigere oculos, et velut collineare; *oculo contendere* vel *oculis* indicat summum conatum efficiendi, et effectum adeo."

29. Baxter, Bentley, Cuningam, Gesner, Oberlinus, Wakefield, and Treutzer, give the preference to the form *inungui*, which is found also in some MSS.

30. Some of the early editions have *Et quia*. Cuningam reads *Neu quia*.

31. The form *Chiragra*, which some adopt, vitiates the metre. *vid. Sat.* 2. 7. 15. Various Readings.

32. The oldest Blandinian, and another of Cruquius's MSS. give *quadam*, which is undoubtedly the true lection. Many of the early editions have *quoddam*. Most MSS. exhibit *quodam*.

33. One of Bersman's MSS. has *miseraque*.

34. Cuningam reads *laborem* after Cruquius.

Possis, et magnam morbi deponere partem.
Laudis amore tumes? sunt certa piacula, quae te
Ter pure lecto poterunt recreare libello.
Invidus, iracundus, iners, vinosus, amator?
Nemo adeo ferus est, ut non mitescere possit,
Si modo culturae patientem commodet aurem.
Virtus est vitium fugere, et sapientia prima
Stultitia caruisse. Vides, quae maxima credis
Esse mala, exiguum censum turpemque repulsam,
Quanto devites animo capitisque labore.
Impiger extremos curris mercator ad Indos,
Per mare pauperiem fugiens, per saxa, per ignes:
Ne cures ea, quae stulte miraris et optas,
Discere et audire et meliori credere non vis?
Quis circum pagos et circum compita pugnax
Magna coronari contemnat Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmae?
Vilius argentum est auro, virtutibus aurum.
O cives, cives, quaerenda pecunia primum est,
Virtus post nummos. Haec Janus summus ab imo
Prodocet; haec recinunt juvenes dictata senesque,
Laevo suspensi loculos tabulamque lacerto.
Est animus tibi, sunt mores, est lingua fidesque;
Sed quadringentis sex septem millia desint:

VARIOUS READINGS.

35. One of Combe's MSS. has *depellere.*

40. The Collation of Saxius and one of Bersmann's MSS. have *accommodet.*

44. We have adopted *animo* as found by Cruquius in three of his MSS., and which Gesner, Oberlinus, Combe, and Wakefield receive. The common reading is *animi.*

48. Zarot's edition has *audere,* which Gesner praises though he does not adopt. "*Audere* mihi blanditur, ut sit vehementior et acrior cohortatio. Brevior longe ad tranquillitatem via est, si audeas contemnere, quae mirantur alii, quam si ea parare studeas."

52. Bentley reads, on the authority of some of Torrentius's MSS. *Vilius est auro argentum, virtutibus aurum,* and observes in its defence, "dulcius nescio quid et numerosius in se habet." We are inclined to think that this commendation should have been given rather to the common reading.

55. In place of the common lection *Perdocet,* the far greater number of MSS., and those too of the best repute, exhibit *Prodocet.* Two of Cruquius's MSS. have *Praedocet,* and one *Edocet.*

56. This line, which has already appeared *Serm.* 1. 6. 74., has been considered by many editors a more interpolation, and Sanadon even removes it from the text. Markland, in order to produce a more evident connexion between this and the preceding verse, proposes to read *senesque, et,* by which emendation the whole of the present line becomes a mere periphrasis for *pueri.* It is certainly, however, not at all in character to put such a piece of advice, as that mentioned by the poet, into the mouths of mere boys at school, who know and care very little about money affairs. It is far more probable that Horace uses this line with a satirical reference to the young men and their aged seniors, each of whom he arms with an abacus and bag of counters, and makes to be as busily employed in these their calculations of monied merit, as boys at school with their operations in arithmetic.

57. The common reading is

Si quadringentis sex septem millia desunt,
Est animus tibi, sunt mores, et lingua, fidesque;
Plebs eris. . .

But in place of *Si* the better class of MSS. have

Plebs eris. At pueri ludentes, *Rex eris*, aiunt,
Si recte facies. Hic murus aëneus esto,
Nil conscire sibi, nulla pallescere culpa.
Roscia, dic sodes, melior lex, an puerorum est
Naenia, quae regnum recte facientibus offert,
Et maribus Curiis et decantata Camillis?
Isne tibi melius suadet, qui, rem facias; rem,
Si possis, recte; si non, quocunque modo rem,
Ut propius spectes lacrimosa poëmata Pupî:
An qui, fortunae te responsare superbae
Liberum et erectum, praesens hortatur et aptat?
Quod si me populus Romanus forte roget, cur
Non, ut porticibus, sic judiciis fruar isdem,
Nec sequar aut fugiam, quae diligit ipse vel odit:
Olim quod vulpes aegroto cauta leoni
Respondit, referam: *Quia me vestigia terrent*
Omnia te adversum spectantia, nulla retrorsum.
Bellua multorum est capitum. Nam quid sequar? aut quem?
Pars hominum gestit conducere publica; sunt qui
Crustis et pomis viduas venentur avaras,
Excipiantque senes, quos in vivaria mittant;
Multis occulto crescit res fenore. Verum
Esto, aliis alios rebus studiisque teneri;
Iidem eadem possunt horam durare probantes?
Nullus in orbe sinus Baiis praelucet amoenis,

VARIOUS READINGS.

Sed, namely, eight MSS. of Lambinus's, most of Torrentius's, three of Pulmann's, the same number of Bersmann's, and the oldest of Bentley's. Instead of *desunt*, two of Bentley's and many others have *desint*. For *et lingua*, some of Lambinus's, the best of Pulmann's, and a MS. of Trinity College, (Camb.) exhibit *est lingua*. Finally, Cruquius's Busiidian MS., two MSS. of Pulmann's, and one of Bersmann's, actually make the line commencing with *Est animus* precede that beginning with *Sed quadringentis*. In consequence of all this, Bentley gives the reading and arrangement which our text exhibits, and remarks, with great truth in our opinion, "Quis non videat, *Si* illud a librariis loco *Sed* tum demum substitutum esse; postquam versibus semel luxatis *Sed* nullo sensu sententiam inchoaret?" Gesner, however, thinks the transposition by no means necessary, and that *Sed* may mark the excuse uttered by the covetous in defence of their conduct, the conditional particle being omitted, and to be supplied by ellipsis. The common reading is retained also by Fea and Döring. Bentley's emendation is followed by Cuningam, Sanadon, Valart, Wetzel, Zeune, Kidd, Hunter, and others.

67. Lambinus reads *Puppi*: but the true lection is *Pupi*. Mention of the *gens Pupia*, the Pupinian tribe, and the *Pupieni* is frequently met with.

69. Many editions have *optat*, but *aptat* is sanctioned by the best and most numerous MSS.

72. Many of the early editions have *et fugiam*, others *ac fugiam*.

76. Bentley, in opposition to the MSS., reads *multorum est*, and is followed by Cuningam, Sanadon, Wakefield, Wetzel, and others. The objection to the common reading *multorum es* is its ambiguity, since it may either be regarded as a part of the apologue, or applied to the Roman people.

78. In place of *crustis*, the Göttingen MS. and the collation of Saxius have *frustis*, which appears also in the Milan edition of 1477, and in that of Fabricius, 1555.

Si dixit dives, lacus et mare sentit amorem
Festinantis heri; cui si vitiosa libido
Fecerit auspicium, cras ferramenta Teanum
Tolletis, fabri. Lectus genialis in aula est:
Nil ait esse prius, melius nil caelibe vita;
Si non est, jurat bene solis esse maritis.
Quo teneam vultus mutantem Protea nodo?
Quid pauper? ride, ut mutat coenacula, lectos,
Balnea, tonsores; conducto navigio aeque
Nauseat ac locuples, quem ducit priva triremis.
Si curatus inaequali tonsore capillos
Occurro, rides: si forte subucula pexae
Trita subest tunicae, vel si toga dissidet impar,
Rides. Quid? mea quum pugnat sententia secum;
Quod petiit, spernit; repetit quod nuper omisit;
Aestuat et vitae disconvenit ordine toto;
Diruit, aedificat, mutat quadrata rotundis:
Insanire putas solennia me? neque rides?
Nec medici credis nec curatoris egere
A praetore dati, rerum tutela mearum
Quum sis, et prave sectum stomacheris ob unguem
De te pendentis, te respicientis amici?
Ad summam, sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum;
Praecipue sanus, nisi quum pituita molesta est.

VARIOUS READINGS.

84. Waddel conjectures *Davus* for *dives*, and supposes the meaning to be, that if the *slave* shall praise Baiae, in the presence of his master, the latter will immediately retire thither.

85. Markland conjectures *ventosa* for *vitiosa*.

91. The MSS. and early editions are almost uniformly in favour of *ride*. One or two have *rides*. Cuningam adopts the latter. Bentley conjectures *viden'*.

94. Almost all the MSS. and the greater part of the early editions give *curatus*, others read *curtatus*. Gesner remarks, "Nec potest aliter hic peccari, nisi *curtatis capillis* quibusdam magis quam opus erat. Sed cum haec notio jam sit in *inaequali tonsore*, *curatus* damnare non ausim."

105. N. Heinsius conjectures *te suscipientis* which Bentley adopts and endeavours to defend, but Gesner remarks in favour of the common reading, "*Respicimus* ea, unde opem exspectamus, non minus quam ea quibus auxilium debemus. Nudum latus hic Johnsono praebuit Bentleius."

Epistola II.

AD LOLLIUM.

Trojani belli scriptorem, maxime Lolli,
Dum tu declamas Romae, Praeneste relegi;
Qui, quid sit pulchrum, quid turpe; quid utile, quid non,
Planius ac melius Chrysippo et Crantore dicit.
Cur ita crediderim, nisi quid te detinet, audi.
Fabula, qua Paridis propter narratur amorem
Graecia Barbariae lento collisa duello,
Stultorum regum et populorum continet aestus.
Antenor censet belli praecidere causam:
Quod Paris, ut salvus regnet vivatque beatus,
Cogi posse negat. Nestor componere lites
Inter Peliden festinat et inter Atriden:
Hunc amor, ira quidem communiter urit utrumque.
Quidquid delirant reges, plectuntur Achivi.
Seditione, dolis, scelere, atque libidine et ira
Iliacos intra muros peccatur et extra.
Rursum, quid virtus et quid sapientia possit,
Utile proposuit nobis exemplar Ulixen;
Qui domitor Trojae multorum providus urbes
Et mores hominum inspexit, latumque per aequor,
Dum sibi, dum sociis reditum parat, aspera multa
Pertulit, adversis rerum immersabilis undis.

VARIOUS READINGS.

Epist. 2.

4. Instead of *Planius*, one half of the MSS. and most of the early editions exhibit *Planius*, which is adopted by the majority of editors since Bentley restored it to the text.

5. Cuningam reads *ni quid*. In this same line some of Lambinus's MSS., exhibit *destinet*, an error probably for *distinet*.

10. In place of the common reading *Quid Paris?* we have given with Bentley, on the authority of seven MSS., *Quod Paris*, notwithstanding the efforts of Gesner, Döring, and others to elucidate the former. The advocates for the common reading maintain that Paris is not to be considered, by the words *cogi posse negat*, as having actually expressed himself to that effect, but merely as having shown opposition by his conduct, and hence they consider the phrase just quoted, as equivalent to "adduci et permoveri non potest." A most unsatisfactory explanation. Every difficulty, on the other hand, is removed by the emendation of Bentley: "quod (belli *scilicet* causam praecidere et Helenam reddere) Paris negat se posse cogi etiam ut salvus regnet vivatque beatus." The expression *quod cogi* is analogous, as Hunter remarks, to that of Terence, "*Quod* vos jus *cogit*, id voluntate impetret." (*Adelphi.* 3. 4. 44.)

17. Bentley, on the authority of one of his MSS., gives *Rursum* instead of the common *Rursus*, to avoid the unpleasant repetition of the final syllable *us* at so short an interval, in the same line.

Sirenum voces et Circae pocula nosti;
Quae si cum sociis stultus cupidusque bibisset,
Sub domina meretrice fuisset turpis et excors,
Vixisset canis immundus, vel amica luto sus.
Nos numerus sumus, et fruges consumere nati,
Sponsi Penelopae, nebulones Alcinoique,
In cute curanda plus aequo operata juventus;
Cui pulchrum fuit in medios dormire dies, et
Ad strepitum citharae cessatum ducere curam.
Ut jugulent hominem, surgunt de nocte latrones:
Ut te ipsum serves, non expergiscere? atqui
Si noles sanus, curres hydropicus; et ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquebere. Nam cur,
Quae laedunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dimidium facti, qui coepit, habet; sapere aude,
Incipe. Qui recte vivendi prorogat horam,
Rusticus exspectat, dum defluat amnis: at ille
Labitur et labetur in omne volubilis aevum.
Quaeritur argentum, puerisque beata creandis
Uxor, et incultae pacantur vomere silvae.
Quod satis est cui contigit, hic nihil amplius optet.

VARIOUS READINGS.

23. Some read *Circes. vid.* Od. 1. 15. 2. Various Readings.

25. Markland conjectures *exsors*, which Valart (Pr. xiii.) also suggests.

28. Some read *Penelopes*; *vid.* Ode 1. 15. 2. Various Readings.

28. Almost all the MSS. and early editions sanction the common reading, which we have therefore retained. Four, however, of the Blandinian MSS. have *somnum* in place of *curam*. The Florence edition of 1482, moreover, and that of Venice 1490, give *cessantem*. Hence Bentley is led to conjecture and edit *cessantem ducere somnum*. Scaliger suggests *cessatam ducere curam*, but *cessatum* in the common reading is the supine. "If the Phaecian youth slept till mid-day," observes Francis, in commenting on Bentley's reading, "they could hardly wish to invite a longer repose by the power of music." As to Bentley's objection, that such personages, as those mentioned in the text could have few if any cares to disquiet them, it appears to us not only hypercritical, but actually incorrect. Compare the beautiful conclusion of the 1st Ode of the 2d Book.

32. All the older MSS. give *hominem*, not *homines*. Bentley adopts the former, and thus avoids the unpleasant homoioteleuton between *homines* and *latrones*.

34. The earlier editions and the oldest of Bentley's MSS. have *Si nolis sanus, cures hydropicus*, (i. e. "Si nolis sanus expergisci, at postea, per somnolentiam istam hydropicus factus, cures saltem expergisci jussu medici, ne morbus evadat letalis.") Bentley, who gives this explanation, exhibits in his text the common reading, though he considers the other far preferable. D. Heinsius conjectures *Si non is sanus*, &c. The common reading, however, is supported by the authority of Porphyrion. *vid.* Explanatory notes.

38. The common reading is *oculum*, which is sanctioned by some of the best MSS. and defended also by Bentley. Some read *oculos*. Bentley is followed by Cuningam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, &c.

41. Some read *vivende recte qui*, and others *vivendi qui recte*.

45. "*Placantur*," says Wakefield, "turpissimo errore sublato." The *turpissimus error* existed merely in the critic's own imagination.

Non domus et fundus, non aeris acervus et auri
Aegroto domini deduxit corpore febres,
Non animo curas. Valeat possessor oportet,
Si comportatis rebus bene cogitat uti.
Qui cupit aut metuit, juvat illum sic domus et res,
Ut lippum pictae tabulae, fomenta podagrum,
Auriculas citharae collecta sorde dolentes.
Sincerum est nisi vas, quodcunque infundis, acescit.
Sperne voluptates; nocet emta dolore voluptas.
Semper avarus eget; certum voto pete finem.
Invidus alterius macrescit rebus opimis:
Invidia Siculi non invenere tyranni
Majus tormentum. Qui non moderabitur irae,
Infectum volet esse, dolor quod suaserit amens,
Dum poenas odio per vim festinat inulto.
Ira furor brevis est; animum rege; qui, nisi paret,
Imperat; hunc frenis, hunc tu compesce catena.
Fingit equum tenera docilem cervice magister
Ire, viam qua monstret eques. Venatibus, ex quo
Tempore cervinam pellem latravit in aula,

VARIOUS READINGS.

51. Fea gives *ac metuit* from some of his MSS. "Metus enim est cupiditatis individuus comes." In this same line, Cuningam and Sanadon read *ac res*; the common editions have *aut res*;

52. In place of the common reading *podagram*, Bentley elegantly conjectures *podagrum*, i. e. podagrosum.

60. The universally received reading is *et mens*, in relation to which we will cite the observations of an accomplished scholar. "*Mens* implies merely the intellect, or rational faculty, under the government of which are the affections, passions, appetites, and sentiments of *animus*. But if *mens* denote the understanding, or the rational faculty, as opposed to the passions and appetites, how shall this signification be reconciled with the following passage in Horace?

——— "*Qui non moderabitur irae,*
Infectum volet esse, dolor quod suaserit et mens."

It would be a most unwarrantable impeachment of the sagacity of the poet, to suppose him capable of asserting, that Reason can prompt to any criminal indulgence, or stimulate to an action of which we may have reason to repent. *Mens*, therefore, has, in this example, been uniformly rendered by 'Passion.' By this interpretation, the sentiment accords with the acknowledged principles of philosophy, and the clear intention of the poet; but how is this translation to be reconciled with the invariable usage of the classic writers? for in no instance is the word *mens* found to denote either passion or appetite. On the contrary, it signifies the 'intellect,' or that power of the human mind, whose province is to controul the passions and appetites. The translation, therefore, is directly contrary to classic authority. But the lection is erroneous, and we ought to read *amens* for *et mens*. This reading is not only recommended by its own intrinsic propriety, but is sanctioned also by the authority of a very ancient MS. in the Vatican, in which *amens* is most legibly written (See *M. Ant. Muret. ad Hippol.* xviii. *Cap.* 3.). It has been asserted by an anonymous critic, that, if this opinion be correct, it will follow that *mens* can never be joined with an adjective denoting depravity. (*New Edindurgh Review*, No. 6.) The author, we presume, would not object to the common expressions 'perverted reason,' and 'depraved judgment;' and yet, at the same time, he must acknowledge, that reason cannot justify inordinate desire, nor prompt to the gratification of any malignant passion." *Crombie's Gymnasium, vol.* 2. p. 136. seq. 3d edition.

63. H. Stephens reads *Impera, et hunc.*—In this same line, some editions give *catenis*.

65. Glareanus, Lambinus, and others have *quam monstrat*, for which Bentley gives, on the authority of MSS., *qua monstret*. This latter reading is adopted by Cuningam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, Wetzel, Fea, Döring, &c.

Militat in silvis catulus. Nunc adbibe puro
Pectore verba, puer, nunc te melioribus offer.
Quo semel est imbuta recens, servabit odorem
Testa diu. Quod si cessas aut strenuus anteis,
Nec tardum opperior nec praecedentibus insto.

Epistola III.

AD JULIUM FLORUM.

Juli Flore, quibus terrarum militet oris
Claudius Augusti privignus, scire laboro.
Thracane vos, Hebrusque nivali compede vinctus,
An freta vicinas inter currentia turres,
An pingues Asiae campi collesque morantur?
Quid studiosa cohors operum struit? Hoc quoque curo.
Quis sibi res gestas Augusti scribere sumit?
Bella quis et paces longum diffundit in aevum?
Quid Titius, Romana brevi venturus in ora,
Pindarici fontis qui non expalluit haustus,
Fastidire lacus et rivos ausus apertos?
Ut valet? ut meminit nostri? fidibusne Latinis
Thebanos aptare modos studet, auspice Musa?
An tragica desaevit et ampullatur in arte?
Quid mihi Celsus agit? monitus multumque monendus,
Privatas ut quaerat opes, et tangere vitet
Scripta, Palatinus quaecunque recepit Apollo;
Ne, si forte suas repetitum venerit olim

VARIOUS READINGS.

67. Some MSS. and early editions exhibit *adhibe*, which violates the measure.

Epist. 3.

4. All the editions previous to Bentley's have *turres*, which is the reading likewise of almost all the MSS. and of the ancient scholiasts. Two MSS., however, of Cruquius's have *terras*, and two of Bentley's *terres*, with an *u* written over the first *e* by a later hand. Bentley therefore reads *terras*, referring the term to the two continents of Europe and Asia. Valart states that *terras* is also found in the Sorbonne MS. The common reading, however, strikes us as being more picturesque. *Turres* is put for the fortified cities of Sestos and Abydos.

5. Some MSS. and early editions give *morentur*. The subjunctive, however, is required only in the first line of the epistle, in order to express the poet's uncertainty with regard to the scene of warfare. When, however, he particularises individual spots, this very act of the mind, in designating a certain place, implies a diminution of its uncertainty, and the poet fancies that he beholds his friends amid the snowy plains of Thrace, on the borders of the Bosporus, or in the rich fields of Asia. So in relation to their several employments, his knowledge of their respective characters makes him certain in a great degree with regard to their individual occupations.

6. Some MSS. give *Hoc* for *Haec*. Bentley, approves of the former as referring to what immediately precedes. We have adopted the emendation with Cuningam, Sanadon, Wakefield, Wetzel, and others.

Grex avium plumas, moveat cornicula risum
Furtivis nudata coloribus. Ipse quid audes?
Quae circumvolitas agilis thyma? non tibi parvum
Ingenium, non incultum est et turpiter hirtum.
Seu linguam causis acuis, seu civica jura
Respondere paras, seu condis amabile carmen:
Prima feres ederae victricis praemia. Quod si
Frigida curarum fomenta relinquere posses,
Quo te coelestis sapientia duceret, ires.
Hoc opus, hoc studium parvi properemus et ampli,
Si patriae volumus, si nobis vivere cari.
Debes hoc etiam rescribere, si tibi curae,
Quantae conveniat, Munatius; an male sarta
Gratia nequidquam coit et rescinditur? At, vos
Seu calidus sanguis seu rerum inscitia vexat
Indomita cervice feros, ubicunque locorum
Vivitis, indigni fraternum rumpere foedus,
Pascitur in vestrum reditum votiva juvenca.

EPISTOLA IV.

AD ALBIUM TIBULLUM.

Albi, nostrorum sermonum candide judex,
Quid nunc te dicam facere in regione Pedana?
Scribere quod Cassî Parmensis opuscula vincat,
An tacitum silvas inter reptare salubres,

VARIOUS READINGS.

22. Bentley, on the authority of some MSS. prefers *et* to *nec*, which is given in the common editions, because *incultum* and *hirtum* do not refer to different things, but merely amplify and enlarge one and the same idea.

30. Some MSS. have *sit tibi*. Most editions read and point the whole passage as follows:

Debes hoc etiam rescribere, si tibi curae,
Quantae conveniat, Munatius: an male sarta
Gratia nequidquam coit, et rescinditur. At, vos
Seu calidus sanguis, seu rerum inscitia vexat,
Indomita cervice feros, &c.

Croquius finds *Heu* . . . . . *heu* in some MSS., and gives a part of the passage as follows:

At vos
Heu! calidus sanguis, heu! rerum inscitia vexat.

Gesner approves of this last, though he allows *Seu* . . . . . *seu* to remain. Bentley introduces *ac* into the text in place of *at*, on the authority of his oldest MSS., and reads as follows:

Debes hoc etiam rescribere, si tibi curae,
Quantae conveniat, Munatius; an male sarta
Gratia nequicquam coit, et rescinditur: ac vos
Seu calidus sanguis, seu rerum inscitia vexat
Indomita cervice feros. Ubicunque locorum
Vivitis, indigni fraternum rumpere foedus,
Pascitur in vestrum reditum votiva juvenca.

Our punctuation and reading is nearly like Fea's and Döring's. In the 33d line one or two early editions have *versat* for *vexat*.

Curantem quidquid dignum sapiente bonoque est?
Non tu corpus eras sine pectore. Dî tibi formam,
Dî tibi divitias dederant, artemque fruendi.
Quid voveat dulci nutricula majus alumno,
Qui sapere et fari possit quae sentiat, et cui
Gratia, fama, valetudo contingat abunde,
Et domus et victus, non deficiente crumena?
Inter spem curamque, timores inter et iras,
Omnem crede diem tibi diluxisse supremum:
Grata superveniet, quae non sperabitur, hora.
Me pinguem et nitidum bene curata cute vises,
Quum ridere voles Epicuri de grege porcum.

Epistola V.

AD TORQUATUM.

Si potes Archiacis conviva recumbere lectis,
Nec modica coenare times olus omne patella,
Supremo te sole domi, Torquate, manebo.
Vina bibes iterum Tauro diffusa, palustres

VARIOUS READINGS.

Epist. 4.

7. Torrentius found *dederant* in all his MSS. except two. One of Cruquius's has the same lection, and it occurs also in thirteen of Valart's. We have adopted this reading with Hunter and others on account of *eras* which precedes. The common lection is *dedĕrunt*.

9. In place of *Quam sapere*, which is found in the common editions; the four Blandinian MSS. of Cruquius, and two of Bentley's, give *Qui*, which we have preferred with Bentley, Cuningam, Sanadon, Gesner, Fea, Döring, and others. Bos conjectures *Quam ut sapere*, &c.

11. All the editions previous to Bentley's, together with the greater part of the MSS., exhibit *Et mundus victus*. Some MSS. give *Et modus et victus*, whence Bentley conjectures *Et domus et victus*, which we have also received into the text.

13. Many of the early editions have *deluxisse*. Muretus conjectures *tibid illuxisse*, by an archaism for *tibi illuxisse*. This is writing rather in the style of Accius and Pacuvius than of Horace.

16. Meibomius (*ad Diog. Laert.* 10. 132.) conjectures *de grege parcum*, which emendation is mentioned by Brucker (*Hist. Philos. lib.* 1. c. 2. §. 1. *per* 2. *part.* 1.) It is opposed by the uniform authority of all the MSS. and editions. St. Jerome (*contra Iovin, lib.* 2. *c.* 12.) also reads *porcum*.

Epist. 5.

1. Some of the early editions and many MSS. have *Archaïcis*, in the sense of *antiquis*; so that *Archaïcis lectis* would denote couches of clumsy and old-fashioned workmanship. This reading is advocated by Lambinus, Cruquius, Dacier, and others. But, even if no other objection could be urged against it, that of violating the metre would alone be sufficient, for *Archaïcus* has the antepenult long: thus, *Aristoph. Nub.* 821. Ὅτι παιδαριον εἶ, και φρονεις τἀρχαϊκα. By far the greater number, however, of MSS. and early editions have *Archiacis*, which Bentley and the best critics adopt. The scholiast Porphyrion explains this reading: "*Archias* breves lectos fecit, unde *Archiaci*; sicut a Boëtio Boëtios dicimus." Acron will also coincide with him, if a slight correction, fully warranted by the context, be made: "Lecti humiles ab Archaïco (*read* Archia) fabro, qui non magnae staturae dicitur fuisse."

Inter Minturnas Sinuessanumque Petrinum.
Sin melius quid habes, arcesse, vel imperium fer.
Jamdudum splendet focus, et tibi munda supellex.
Mitte leves spes, et certamina divitiarum,
Et Moschi causam. Cras nato Caesare festus
Dat veniam somnumque dies; impune licebit
Aestivam sermone benigno tendere noctem.
Quo mihi, fortuna si non conceditur uti?
Parcus ob heredis curam nimiumque severus
Assidet insano. Potare et spargere flores
Incipiam, patiarque vel inconsultus haberi.
Quid non ebrietas designat? operta recludit,
Spes jubet esse ratas, in proelia trudit inertem,
Sollicitis animis onus eximit, addocet artes.
Fecundi calices quem non fecere disertum?
Contracta quem non in paupertate solutum?
Haec ego procurare et idoneus imperor, et non
Invitus; ne turpe toral, ne sordida mappa
Corruget nares; ne non et cantharus et lanx
Ostendat tibi te; ne fidos inter amicos
Sit, qui dicta foras eliminet; ut coëat par
Jungaturque pari. Butram tibi Septiciumque,
Et nisi coena prior potiorque puella Sabinum
Detinet, assumam. Locus est et pluribus umbris;
Sed nimis arcta premunt olidae convivia caprae.
Tu, quotus esse velis, rescribe; et rebus omissis
Atria servantem postico falle clientem.

VARIOUS READINGS.

7. Fea, on the authority of a single MS., places this line before the preceding one, an arrangement which, instead of improving, confuses the sense of the passage.

12. Some MSS. have *fortunam*, but the early editions and the greater number of MSS. have *fortuna*. Bentley prefers the former, while Muretus conjectures *fortunas*.

17. The Blandinian MSS. of Cruquius, the Göttingen MS., the collation of Saxius, Zarot's edition, and many MSS. of Fea's and others, have *inertem*, which is adopted in the best editions. Others read *inermem*.

26. The common reading *Brutum tibi Septimiumque* is deservedly rejected by Bentley: "Auferistos *Brutum* et *Septimium*, qui invocati in convivium irrumpunt. Alios invitaverat Horatius; si, ut sane par est, veteribus membranis fides habetur." Gruter (*Inscript.* p. 1071. 4.) has the following "*Pro Salute Itu et Reditu Butrae*," and mention of the *Septicii* is made by Cicero (*in Verrem* 3. 14.) Pliny, (*Epist.* 1. 15. *ib.* 2. 9. 4.) Spartian, (*Hadr.* 9. 11. & 15.) and other writers.

Epistola VI.

AD NUMICIUM.

Nil admirari prope res est una, Numici,
Solaque, quae possit facere et servare beatum.
Hunc solem, et stellas, et decedentia certis
Tempora momentis, sunt qui formidine nulla
Imbuti spectent. Quid censes munera terrae?
Quid maris extremos Arabas ditantis et Indos?
Ludicra quid, plausus, et amici dona Quiritis?
Quo spectanda modo, quo sensu credis et ore?
Qui timet his adversa, fere miratur eodem
Quo cupiens pacto; pavor est utrobique molestus;
Improvisa simul species exterret utrumque.
Gaudeat an doleat, cupiat metuatne, quid ad rem,
Si, quidquid vidit melius pejusve sua spe,
Defixis oculis, animoque et corpore torpet?
Insani sapiens nomen ferat, aequus iniqui,
Ultra quam satis est virtutem si petat ipsam.
I nunc, argentum et marmor vetus aeraque et artes
Suspice, cum gemmis Tyrios mirare colores,
Gaude quod spectant oculi te mille loquentem,
Gnavus mane forum, et vespertinus pete tectum,
Ne plus frumenti dotalibus emetat agris
Mutus, et (indignum, quod sit pejoribus ortus)
Hic tibi sit potius, quam tu mirabilis illi.
Quidquid sub terra est, in apricum proferet aetas,
Defodiet condetque nitentia. Quum bene notum
Porticus Agrippae et via te conspexerit Appî,
Ire tamen restat, Numa quo devenit et Ancus.

VARIOUS READINGS.

Epist. 6.

8. The editio princeps has *Nunc solem.*
9. Two of Valart's MSS. have *fere is miratur.*
10. Some MSS. and many early editions have *utrique*, which is approved of by Muretus, Torrentius, D. Heinsius, Dacier, and some others. Lambinus first restored *utrobique* from other MSS. and early editions, and it has been adopted by Cruquius, Bentley, Cuningam, Sanadon, Gesner, Valart, Combe, Fea, Döring, &c.
10. Markland conjectures *exercet*, and so likewise Valart (*Praef. ad Hor.* xiii.)
12. Many early editions have *metuatve.*
22. The common reading is *Mucius: indignum*, &c. for which Bentley gives, on the authority of good MSS. and several early editions, the lection which we have adopted in our text. *Mutus* occurs as a proper name in Gruter, (Inscrip. 302. 1.) Some read *Mutius: indignum.*

Si latus aut renes morbo tentantur acuto,
Quaere fugam morbi. Vis recte vivere? quis non?
Si virtus hoc una potest dare, fortis omissis
Hoc age deliciis. Virtutem verba putas, et
Lucum ligna? cave ne portus occupet alter;
Ne Cibyratica, ne Bithyna negotia perdas.
Mille talenta rotundentur; totidem altera porro, et
Tertia succedant, et quae pars quadret acervum.
Scilicet uxorem cum dote, fidemque, et amicos,
Et genus et formam regina Pecunia donat,
Ac bene nummatum decorat Suadela Venusque.
Mancipiis locuples eget aeris Cappadocum rex:
Ne fueris hic tu. Chlamydes Lucullus, ut aiunt,
Si posset centum scenae praebere rogatus,
Quî possum tot? ait; *tamen et quaeram, et quot habebo*
Mittam. Post paulo scribit, sibi millia quinque
Esse domi chlamydum; partem, vel tolleret omnes.
Exilis domus est, ubi non et multa supersunt,
Et dominum fallunt, et prosunt furibus. Ergo
Si res sola potest facere et servare beatum,
Hoc primus repetas opus, hoc postremus omittas.
Si fortunatum species et gratia praestat,
Mercemur servum, qui dictet nomina, laevum
Qui fodicet latus, et cogat trans pondera dextram
Porrigere. Hic multum in Fabia valet, ille Velina;
Cui libet is fasces dabit, eripietque curule
Cui volet importunus ebur; Frater, Pater, adde;
Ut cuique est aetas, ita quemque facetus adopta.
Si, bene qui coenat, bene vivit: lucet, eamus

VARIOUS READINGS.

31. In place of the common reading *ut*, we have adopted *et* with Bentley and others. This slight verbal change essentially improves the meaning of the passage.

34. Some editions omit *et*. The conjunction is found, however, in good MSS.

38. Turnebus (*Advers.* 7. 18.) recommends *Et bene*.

40. Cuningam gives *Chlamydas*.

42. Cruquius and Cuningam prefer *Qui possim*, which Fea has also in some of his MSS.

42. Some MSS. of Lambinus and the Basle edition of 1555 have *quod habebo*. Lambinus, however, and also Bentley and others of the best critics, adopt the reading we have given in the text.

47. The collation of Saxius has *potis*, which is also given by Cuningam.

50. Some MSS. of Torrentius's, together with the Göttingen MS. and the collation of Saxius, have *saevum*. But *laevum* is found in the best MSS., and is so given by Cruquius, Bentley, Cuningam, Sanadon, Gesner, &c.

51. In place of *fodiat* the older MSS. have *fodicet*, which Gesner well explains by "*subinde fodiat.*"

53. The common reading is *hic fasces*. We have adopted the lection of Bentley and others.

Quo ducit gula; piscemur, venemur; ut olim
Gargilius, qui mane plagas, venabula, servos
Differtum transire forum populumque jubebat,
Unus ut e multis populo spectante referret
Emtum mulus aprum. Crudi tumidique lavemur,
Quid deceat, quid non, obliti, Caerite cera
Digni, remigium vitiosum Ithacensis Ulixei,
Cui potior patria fuit interdicta voluptas.
Si, Mimnermus uti censet; sine amore jocisque
Nil est jucundum: vivas in amore jocisque.
Vive, vale; si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

Epistola VII.

AD MAECENATEM.

Quinque dies tibi pollicitus me rure futurum,
Sextilem totum mendax desideror. Atqui
Si me vivere vis, recteque videre valentem,
Quam mihi das aegro, dabis aegrotare timenti,
Maecenas, veniam; dum ficus prima calorque
Designatorem decorat lictoribus atris,
Dum pueris omnis pater et matercula pallet,
Officiosaque sedulitas et opella forensis

VARIOUS READINGS.

59. Bentley, offended at the presence of *populum* and *populo* in two succeeding lines, gives on mere conjecture *campum* for *populum*. What appears to the learned critic, however, an inelegant repetition in the common reading is directly the reverse. Gargilius orders his slaves in the morning to traverse the crowded forum with the implements of hunting, in order to attract the notice of the assembled multitude. In the evening he bids them return with the pretended spoils of the chace, through the same forum, in order to encounter the gaze and receive the applause of the *same populace*.

68. The Göttingen MS. has *imparti*, which Cuningam also gives.—In this same line the collation of Saxius has *si nil*.

Epist. 7.

3. Instead of the common reading *sanum recteque valentem*, which Cruquius, Torrentius, and Bentley adopt, ten of Lambinus's MSS. and several of Fea's exhibit the reading which we have given in our text, *recteque videre valentem*. This is found also in the Göttingen MS., in the Milan edition of 1477, in that of Venice 1479, and in some others. It is adopted also by Gesner, Oberlinus, Combe, Wakefield, Wetzel, Fea, Döring, &c. Bentley (*Curae Novissimae.*) conjectures *vigere* for *videre*, an emendation which Kidd receives into the text. In the common lection, *sanum* is pleonastic by the side of *recte valentem*; whereas, to use the words of Gesner, "in *videre* est dulcedo quaedam et ἦθος, quod intelligunt soli qui amarunt."

5. Cruquius gives *colorque* on the authority of MSS. One of Oberlinus's has the same reading.

Adducit febres et testamenta resignat.
Quod si bruma nives Albanis illinet agris,
Ad mare descendet vates tuus, et sibi parcet,
Contractusque leget; te, dulcis amice, reviset
Cum Zephyris, si concedes, et hirundine prima.
Non, quo more piris vesci Calaber jubet hospes,
Tu me fecisti locupletem. — *Vescere sodes.* —
Jam satis est. — *At tu quantumvis tolle.* — *Benigne.* —
Non invisa feres pueris munuscula parvis. —
Tam teneor dono, quam si dimittar onustus. —
Ut libet, haec porcis hodie comedenda relinquis. —
Prodigus et stultus donat, quae spernit et odit.
Haec seges ingratos tulit, et feret omnibus annis.
Vir bonus et sapiens dignis ait esse paratus,
Nec tamen ignorat, quid distent aera lupinis.
Dignum praestabo me etiam pro laude merentis.
Quod si me noles usquam discedere, reddes
Forte latus, nigros angusta fronte capillos,
Reddes dulce loqui, reddes ridere decorum, et
Inter vina fugam Cinarae moerere protervae.
Forte per angustam tenuis nitedula rimam
Repserat in cumeram frumenti, pastaque rursus
Ire foras pleno tendebat corpore frustra.
Cui mustela procul, Si vis, ait, effugere istinc,

VARIOUS READINGS.

19. Zarot's edition has *relinquis*, which we have adopted in place of the common *relinques*. Fea also gives *relinquis* from some of his MSS., and it occurs likewise in five of Valart's. The Venice edition of 1492, has *relinquas*. The present indicative, however, imparts more energy and animation to the passage than either the future of that same mood or the present subjunctive.

22. Some read *paratum*, but five of Cruquius's MSS., and others of Bermann's and Fea's, exhibit *paratus* by an elegant Hellenism. So also *Charisius*, lib. 4. p. 239. and *Serv. ad Æn.* 2. 377.

29. All the MSS. and editions before Bentley give *vulpecula*, for which Bentley, on learned and ingenious conjecture, reads *nitedula*. "I appeal to your honour," observes Bentley, "ye hunters, farmers, and naturalists, can a fox eat corn? M. Dacier, who reads *cameram*, has with much good foresight provided his granary with poultry and pigeons. A pleasant and facetious conceit, truly! A frugal farmer to be sure, who lets his poultry into his barn, which must certainly be well covered against rain if it is open to pigeons. But, it seems, this was a lean fox, that crept through a little hole. I should hardly believe it, though he were skin and bone. But how many days and nights must this wild creature have lived indulging his genius, like a tame domestic animal, in an enemy's house, amidst the noise of the family? Reader, whoever thou art, if thou hast ever saluted Horace, even at the threshold, canst thou believe such absurdities of him?" The learned critic, after some farther remarks, proposes his emendation of *nitedula*, a species of field-mouse. If, as is conceded by almost all, Horace here refers to the Æsopian fable of the mouse and weasel, there can be but one opinion about the propriety of Bentley's conjecture. The best editions since Bentley's time adopt *nitedula*. It is a curious circumstance, however, that even as early as the days of St. Augustine and St. Jerome, *vulpecula* was the lection of the MSS. Kidd's note on this passage, appears to us, we confess, singularly unhappy: "Voces *nitedula* et *vulpecula* haud immane quantum discrepant; ut interpretationem pro textu facile supponant librarii. Sic *pullos*, et, *nidos*, saepe permutari patet e Schraderi Observat. p. 70."

30. Dacier conjectures *cameram*, which is deservedly rejected by all.

Macra cavum repetes arctum, quem macra subisti.
Hac ego si compellor imagine, cuncta resigno.
Nec somnum plebis laudo, satur altilium, nec
Otia divitiis Arabum liberrima muto.
Saepe verecundum laudasti; Rexque Paterque
Audisti coram; nec verbo parcius absens.
Inspice, si possum donata reponere laetus.
Haud male Telemachus, proles patientis Ulixei:
Non est aptus equis Ithace locus; ut neque planis
Porrectus spatiis, neque multae prodigus herbae:
Atride, magis apta tibi tua dona relinquam.
Parvum parva decent. Mihi jam non regia Roma,
Sed vacuum Tibur placet, aut imbelle Tarentum.
Strenuus et fortis, causisque Philippus agendis
Clarus, ab officiis octavam circiter horam
Dum redit, atque Foro nimium distare Carinas
Jam grandis natu queritur, conspexit, ut aiunt,
Adrasum quendam vacua tonsoris in umbra,
Cultello proprios purgantem leniter ungues.
Demetri, (puer hic non laeve jussa Philippi
Accipiebat,) *abi, quaere et refer, unde domo; quis;*
Cujus fortunae; quo sit patre quove patrono.
It, redit, enarrat: Vulteium, nomine Menam,
Praeconem, tenui censu, sine crimine natum;
Et properare loco et cessare, et quaerere et uti,
Gaudentem parvisque sodalibus, et lare certo,

VARIOUS READINGS.

40. Markland conjectures *sapientis*, in which Wakefield concurs.

41. The common text has *Ithacae*.

42. Bentley reads *nec multae*.

43. Cuningam conjectures *relinquo*.

50. Many read *Abrasum* from MSS. and early editions, but the true lection is *Adrasum*, which Gesner successfully defends: "Puto intelligi," observes the critic, "ἐν χρῷ κουρίαν, rasum ad cutim usque, parci hominis indicium, qui nollet saepe numum tonsori dare, (Conf. *Epist.* 1. 18. 7.) Non audiendus est Marcilius, qui libertinae conditionis hoc insigne dicat. Ne servi quidem externo signo discerni ab ingenuis poterant. Et interrogat Philippus, *quo patre*, si ingenuus, *quove patrono*, si libertinus."

51. One of Pulmann's MSS. and one or two of Fea's have *resecantem*.

52. Cuningam reads *laevus*.

55. Cuningam very elegantly gives *enarrat* which we have adopted in place of the common reading *et narrat*. The asyndeton imparts peculiar animation to the style, and happily describes the activity of the slave in executing his master's commands.

56. The common text has *sine crimine notum*; which most MSS. exhibit. A MS., however, of Fabricius's, and one also of H. Stephens's, give *sine crimine natum*, which Bentley adopts. Stephens and Bentley contend that *sine crimine natum* is an answer to *quo patre*, a question which in the common reading, remains unanswered. Much may undoubtedly be said in favour of the common text, but we certainly think the emendation of these two eminent scholars more spirited and applicable.

58. N. Heinsius (*ad Ovid.* 2. 645.) considers *et lare curto* the true reading. This same lection is found in two MSS. of Cruquius's, and is adopted by Bentley, who thinks that so choice an epithet as *curto* could hardly have been introduced by the copyists. It harmonises, too, according to the

Et ludis, et post decisa negotia Campo.
Scitari libet ex ipso quaecunque refers, dic
Ad coenam veniat. Non sane credere Mena ;
Mirari secum tacitus. Quid multa ? *Benigne,*
Respondet. — *Neget ille mihi ? — Negat improbus, et te*
Negligit aut horret. — Vulteium mane Philippus
Vilja vendentem tunicato scruta popello
Occupat, et salvere jubet prior. Ille Philippo
Excusare laborem et mercenaria vincla,
Quod non mane domum venisset ; denique, quod non
Providisset eum. — *Sic ignovisse putato*
Me tibi, si coenas hodie mecum. — Ut libet. — Ergo
Post nonam venies ; nunc i, rem strenuus auge.
Ut ventum ad coenam est, dicenda tacenda locutus,
Tandem dormitum dimittitur. Hic, ubi saepe
Occultum visus decurrere piscis ad hamum,
Mane cliens et jam certus conviva, jubetur
Rura suburbana indictis comes ire Latinis.
Impositus mannis arvum coelumque Sabinum
Non cessat laudare. Videt ridetque Philippus,
Et sibi dum requiem, dum risus undique quaerit,
Dum septem donat sestertia, mutua septem
Promittit, persuadet, uti mercetur agellum.
Mercatur. Ne te longis ambagibus ultra
Quam satis est morer, ex nitido fit rusticus, atque
Sulcos et vineta crepat mera, praeparat ulmos,
Immoritur studiis, et amore senescit habendi.
Verum ubi oves furto, morbo periere capellae,

VARIOUS READINGS.

same critic, much more with *gaudentem* and *parvis sodalibus* than the common reading *lare certo*. There is, however, a fatal objection to this emendation, which is, that *tenui censu* already precedes. Gesner's defence of the common text is perfectly correct : "*Certo lare*, ne talis videatur, qualem describit Epist. 1. 15. 28."

60. One of Fea's MSS. and also Zarot's edition have *licet* for *libet*. In this same line some read *quodcunque*, but *quaecunque* is found in good MSS. and is adopted by Gesner, Oberlinus, Combe, Wakefield, Döring, and others.

63. In place of the common reading *Negat ille*, four of Bentley's MSS. have *Neget ille*, which that critic prefers. We have given this emendation with some of the best editions.

69. Glareanus reads *Praevidisset*, and Lambinus *Provisisset*.

73. One of Bentley's oldest MSS. omits *Hic*, and commences the sentence after *dimittitur* with *tibi quae*. This omission is variously supplied. The Leyden MS. together with another, has *Ast ubi saepe*. The MS. of Vossius gives *Ergo ubi saepe*, while that of Trinity College exhibits *Huc ubi saepe*, and that of Queen's with many others, *Hic ubi saepe*. The Göttingen MS. has *Hinc ubi saepe*. Bentley considers *Hic* and *Ergo* equally good, though he reads the former. Cuningam prefers *Ergo*. The best editions follow Bentley.

82. Markland reads *Mercatus* (*ne te longis ambagibus ultra Quam satis est morer*) *ex nitido*, &c.

Spem mentita seges, bos est enectus arando:
Offensus damnis, media de nocte caballum
Arripit, iratusque Philippi tendit ad aedes.
Quem simul adspexit scabrum intonsumque Philippus,
Durus, ait, *Vultei, nimis attentusque videris*
Esse mihi. — Pol, me miserum, patrone, vocares,
Si velles, inquit, *verum mihi ponere nomen.*
Quod te per Genium dextramque deosque Penates
Obsecro et obtestor, vitae me redde priori.
Qui semel adspexit, quantum dimissa petitis
Praestent, mature redeat repetatque relicta.
Metiri se quemque suo modulo ac pede verum est.

Epistola VIII.

AD CELSUM ALBINOVANUM.

Celso gaudere et bene rem gerere Albinovano,
Musa rogata refer, comiti scribaeque Neronis.
Si quaeret quid agam, dic, multa et pulchra minantem,
Vivere nec recte nec suaviter; haud quia grando
Contuderit vites, oleamve momorderit aestus,
Nec quia longinquis armentum aegrotet in agris;
Sed quia mente minus validus quam corpore toto
Nil audire velim, nil discere, quod levet aegrum;
Fidis offendar medicis, irascar amicis,
Cur me funesto properent arcere veterno;

VARIOUS READINGS.

93. Some MSS. and early editions have *dicere nomen*. Lambinus first recalled *ponere* into the text, and it was subsequently adopted by Cruquius, Torrentius, Bentley, &c.

96. The common editions have *simul*, but an old MS. of Cruquius's and another of Bersmann's give *semel*, which is the true reading. "They who read *simul*," observes Bentley, "if they refer it to Vulteius, must be obliged to read *redit repetiitque*, in the following verse, against the faith of MSS. Lambinus and Dacier have assigned these three lines to Philip. But Philip was persuaded from the beginning that Menas had better have continued in his first condition, and partly proposed as a matter of merriment to make him change it: *videt videtque Philippus*. The sentiment therefore can only belong to the poet, who draws this moral from the tale he had told."

Epist. 8.

3. Some MSS. have *quaerit*. In this same line Cuningam reads *multa ac pulchra*, without much regard certainly either to harmony or elegance.

5. Some of the early editions have *oleamque*.

6. The earlier editions give *arvis*, which Cuningam adopts. Most of the MSS., however, read *agris*, which is preferable: "*Arvis* minus placet," observes Gesner, "quia *arva* proprie sunt, quae arantur segetis caussa."

Quae nocuere sequar, fugiam quae profore credam,
Romae Tibur amem, ventosus Tibure Romam.
Post haec, ut valeat, quo pacto rem gerat et se,
Ut placeat Juveni, percontare, utque cohorti.
Si dicet, Recte : primum gaudere, subinde
Praeceptum auriculis hoc instillare memento ;
Ut tu fortunam, sic nos te, Celse, feremus.

EPISTOLA IX.

AD CLAUDIUM NERONEM.

Septimius, Claudi, nimirum intelligit unus,
Quanti me facias. Nam quum rogat et prece cogit,
Scilicet ut tibi se laudare et tradere coner,
Dignum mente domoque legentis honesta Neronis,
Munere quum fungi propioris censet amici,
Quid possim videt ac novit me valdius ipso.
Multa quidem dixi, cur excusatus abirem ;
Sed timui, mea ne finxisse minora putarer ;
Dissimulator opis propriae, mihi commodus uni.
Sic ego, majoris fugiens opprobria culpae,
Frontis ad urbanae descendi praemia. Quod si
Depositum laudas ob amici jussa pudorem,
Scribe tui gregis hunc, et fortem crede bonumque.

VARIOUS READINGS.

12. Cruquius found in his four Blandinian MSS. *venturus* in place of the common *ventosus*. This same reading was obtained by Bentley from four of his oldest MSS., and it was exhibited also in other very old MSS. inspected by Barth. Servius, however, has *ventosus*, (*ad Æn.* 4. 224.)—Some editions remove the comma after *amem* and make it follow *ventosus*.

14. Some read *atque*.

EPIST. 9.

2. The MSS. and early editions vary between *nam cum rogat*, and *nam me rogat*. The former is upon the whole the better reading, and has accordingly found a place in some of the best editions, especially in those subsequent to the time of Victorius. (*vid. P. Victor. Var. Lect. lib.* 20. c. 9.)

Epistola X.

AD FUSCUM ARISTIUM.

Urbis amatorem Fuscum salvere jubemus
Ruris amatores, hac in re scilicet una
Multum dissimiles, at cetera paene gemelli,
Fraternis animis, quidquid negat alter, et alter;
Annuimus pariter vetuli notique columbi.
Tu nidum servas, ego laudo ruris amoeni
Rivos, et musco circumlita saxa, nemusque.
Quid quaeris? vivo et regno, simul ista reliqui,
Quae vos ad coelum fertis rumore secundo;
Utque sacerdotis fugitivus, liba recuso;
Pane egeo jam mellitis potiore placentis.
Vivere naturae si convenienter oportet,
Ponendaeque domo quaerenda est area primum,
Novistine locum potiorem rure beato?
Est ubi plus tepeant hiemes? ubi gratior aura
Leniat et rabiem Canis, et momenta Leonis,
Quum semel accepit solem furibundus acutum?
Est ubi divellat somnos minus invida cura?
Deterius Libycis olet aut nitet herba lapillis?

VARIOUS READINGS.

Epist. 10.

3. Cruquius first adopted *at cetera* in the place of the common reading *ad cetera*. It is found in two MSS. of Torrentius's, as many of Bersmann's, in the Vossian and oldest Blandinian, and likewise in some of Fea's. Cruquius is followed by Bentley, Cunningam, Sanadon, Wakefield, Wetzel, Zeune, and others. Zarot's edition of 1470, and that of Milan 1477, have *ob cetera*. N. Heinsius (*ad Ovid. Met.* 9. 99.) defends *at cetera*. The common reading is at variance with the idiom of the language, by which *ad* in similar cases is always understood.

5. Two MSS. of Cruquius's have *vetulis notisque columbis*, which is also given as a conjectural reading in the notes to Lambinus's edition. The common lection, which we have given in the text is undoubtedly the true one. A question arises, however, with regard to the punctuation. Torrentius, on the authority of two MSS., places a period after *pariter*, and a comma after *columbi*, by which arrangement *vetuli notique columbi* are connected with what follows. Bentley adopts nearly the same punctuation, except that he puts a colon after *pariter*. Hunter adops the pointing of Torrentius, and contends for the elegant syntactical arrangement which it produces, i. e. (Nos) *vetuli notique columbi, tu nidum servas, ego laudo*, &c. There may be great elegance, we allow, in this construction, but the beauty of the figure in *Annuimus pariter vetuli notique columbi* is too great to be sacrificed to a mere grammatical nicety.

9. By far the greater number of MSS. give *fertis* in place of the common reading *effertis*. The latter would appear to have originated in a gloss.

18. The greater number of MSS. have *depellat*. Torrentius, however, successfully defends the reading we have adopted, on the ground that the mere driving away of sleep is not so much alluded to, as the constant and harassing interruption of slumber, which gnawing care brings in its train.

19. As allusion is made to sleep in the preceding line, Bentley conjectures that we should read

Purior in vicis aqua tendit rumpere plumbum,
Quam quae per pronum trepidat cum murmure rivum?
Nempe inter varias nutritur silva columnas,
Laudaturque domus, longos quae prospicit agros.
Naturam expelles furca, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.
Non, qui Sidonio contendere callidus ostro
Nescit Aquinatem potantia vellera fucum,
Certius accipiet damnum propiusve medullis,
Quam qui non poterit vero distinguere falsum.
Quem res plus nimio delectavere secundae,
Mutatae quatient. Si quid mirabere, pones
Invitus. Fuge magna; licet sub paupere tecto
Reges et regum vita praecurrere amicos.
Cervus equum pugna melior communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frenumque recepit.
Sed postquam victor violens discessit ab hoste,
Non equitem dorso, non frenum depulit ore.
Sic, qui pauperiem veritus potiore metallis
Libertate caret, dominum vehet improbus, atque
Serviet aeternum, quia parvo nesciet uti.
Cui non conveniet sua res, ut calceus olim,
Si pede major erit, subvertet; si minor, uret.
Laetus sorte tua vives sapienter, Aristi;
Nec me dimittes incastigatum, ubi plura
Cogere, quam satis est, ac non cessare videbor.

VARIOUS READINGS.

In this *tapetis* for *lapillis*. The emendation is altogether unnecessary. The poet refers to the tesselated pavements of antiquity.

24. We have adopted *expelles* with Bentley, Gesner, and others, as indicating rather an attempt than the actual success of the experiment. This latter idea would be conveyed by *expellas*, which is therefore improper, though given in several MSS. and editions.

25. In place of *fastidia*, many MSS. have either *fastigia* or *vestigia*. The latter is given also in the Milan edition of 1477. But Gesner well defends the reading of our text. "Divitum deliciae repugnant simplicitati naturae, quam fastidiunt."

27. The MSS. and early editions vary, some having *sucum* and others *succum*.

30. The collation of Saxius has *plus aequo*, of which Cuningam highly approves. The lection *plus nimio*, however, is sanctioned by the usage of the best writers.

37. The common reading is *victor violens*, for which Bentley substitutes on conjecture *violens victo*. This emendation, however, is of no great value, since *victor* and *victus* are so closely connected in meaning that the former is always of necessity implied by the latter. Some editions have *victor victo*.

40. In place of *vehet*, two of Bentley's MSS. have *vehit*, which he adopts in the text. Cuningam gives the same reading which he states is found in six editions.

Imperat, haud servit, collecta pecunia cuique,
Tortum digna sequi potius quam ducere funem.
Haec tibi dictabam post fanum putre Vacunae,
Excepto quod non simul esses, cetera laetus.

Epistola XI.

AD BULLATIUM.

Quid tibi visa Chios, Bullati, notaque Lesbos?
Quid concinna Samos? quid Croesi regia Sardis?
Smyrna quid, et Colophon? majora minorave fama?
Cunctane prae Campo et Tiberino flumine sordent?
An venit in votum Attalicis ex urbibus una?
An Lebedum laudas odio maris atque viarum?
Scis, Lebedus quid sit; Gabiis desertior atque
Fidenis vicus: tamen illic vivere vellem,
Oblitusque meorum, obliviscendus et illis,
Neptunum procul e terra spectare furentem.
Sed neque qui Capua Romam petit, imbre lutoque
Adspersus, volet in caupona vivere, nec qui
Frigus collegit, furnos et balnea laudat,
Ut fortunatam plene praestantia vitam.
Nec, si te validus jactaverit Auster in alto,
Idcirco navem trans Aegaeum mare vendas.
Incolumi Rhodos et Mitylene pulchra facit, quod
Paenula solstitio, campestre nivalibus auris,
Per brumam Tiberis, Sextili mense caminus.
Dum licet, ac vultum servat Fortuna benignum,
Romae laudetur Samos et Chios et Rhodos absens.
Tu, quamcunque deus tibi fortunaverit horam,

VARIOUS READINGS.

47. The common reading is *aut. vid.* Explanatory Notes.
49. Cuningam, after his usual custom, reads *fanum post.*

Epist. 11.

3. Bentley retains *minorane* the common reading.
7. Some of the early editions have *Lebedus quam sit Gabiis.*
15. Cuningam reads *Nec te si*, which is also found in a MS. of Fea's.
18. The collation of Saxius has *austris.*
20. The common reading is *et vultum*, for which, on account of the better sound, we have adopted with Bentley *ac vultum.* The best editions do the same.
22. Cuningam conjectures *deus, seu fors donaverit.*

Grata sume manu, neu dulcia differ in annum;
Ut, quocunque loco fueris, vixisse libenter
Te dicas. Nam si ratio et prudentia curas,
Non locus effusi late maris arbiter, aufert:
Coelum, non animum mutant, qui trans mare currunt.
Strenua nos exercet inertia; navibus atque
Quadrigis petimus bene vivere. Quod petis, hic est,
Est Ulubris, animus si te non deficit aequus.

Epistola XII.

AD ICCIUM.

Fructibus Agrippae Siculis, quos colligis, Icci,
Si recte frueris, non est ut copia major
Ab Jove donari possit tibi. Tolle querelas;
Pauper enim non est, cui rerum suppetit usus.
Si ventri bene, si lateri est pedibusque tuis, nil
Divitiae poterunt regales addere majus.
Si forte in medio positorum abstemius herbis
Vivis et urtica, sic vives protinus, ut te
Confestim liquidus Fortunae rivus inauret;
Vel quia naturam mutare pecunia nescit,
Vel quia cuncta putas una virtute minora.
Miramur, si Democriti pecus edit agellos
Cultaque, dum peregre est animus sine corpore velox:
Quum tu inter scabiem tantam et contagia lucri
Nil parvum sapias, et adhuc sublimia cures;
Quae mare compescant causae; quid temperet annum;
Stellae sponte sua, jussaene vagentur et errent;
Quid premat obscurum Lunae, quid proferat orbem;
Quid velit et possit rerum concordia discors;
Empedocles, an Stertinium deliret acumen.

VARIOUS READINGS.

23. The common texts have generally *nec dulcia*, in place of which Bentley restored *neu dulcia* from MSS. The emendation is adopted in the best editions.

Epist. 12.

1. A few MSS. have *Icti*.

8. We have adopted the punctuation of Zeune and Hunter, giving *ut* the force of *etiamsi*. Many editions have *si* for *sic*, which alters for the worse the meaning of the passage.

9. Eutyches, an old grammarian, (*apud Putsch.* p. 2160.) reads *largus* for *liquidus*, but in opposition to all the MSS.

20. Cuningam conjectures *Empedocleum*, which Sanadon also adopts. The object of this emenda-

Verum seu pisces, seu porrum et caepe trucidas,
Utere Pompeio Grospho: et, si quid petet, ultro
Defer; nil Grosphus nisi verum orabit et aequum.
Vilis amicorum est annona, bonis ubi quid deest.
Ne tamen ignores, quo sit Romana loco res:
Cantaber, Agrippae, Claudî virtute Neronis
Armenius cecidit; jus imperiumque Phraates
Caesaris accepit genibus minor; aurea fruges
Italiae pleno defudit Copia cornu.

Epistola XIII.

AD VINIUM ASELLAM.

Ut proficiscentem docui te saepe diuque,
Augusto reddes signata volumina, Vini,
Si validus, si laetus erit, si denique poscet;
Ne studio nostri pecces, odiumque libellis
Sedulus importes opera vehemente minister.
Si te forte meae gravis uret sarcina chartae,
Abjicito potius, quam quo perferre juberis
Clitellas ferus impingas, Asinaeque paternum
Cognomen vertas in risum, et fabula fias.
Viribus uteris per clivos, flumina, lamas:
Victor propositi simul ac perveneris illuc,
Sic positum servabis onus, ne forte sub ala
Fasciculum portes librorum, ut rusticus agnum;
Ut vinosa glomus furtivae Pyrrhia lanae;

VARIOUS READINGS.

tion is to obtain a more uniform construction: but this very change of construction is intentional on the part of the poet, in order to make Stertinius the more prominent of the two philosophers, as he was the fairer subject of ridicule. In this same line some read *Stertinii*.

22. Markland removes the comma after *petet*, and places it at the end of the line.

23. The Göttingen MSS. has *Offer*, from a gloss.

29. The MSS. vary, some reading *diffudit*, others *diffundit*, others *defudit*, and others again *defundit*. Bentley reads *defundit*, but the majority of editions have *defudit*. The difference is not very material: if we adopt *defudit*, it denotes, as Bentley remarks, that the epistle was written subsequent to the harvest. If we give *defundit*, it marks the period of the harvest itself.

Epist. 13.

2. The common texts have *Vinni*.

6. One MS. of Pulmann's, one of Valart's, and one also of Combe's, have *urget sarcina*, and so H. Stephens conjectured. Bentley refutes this reading.

12. D. Heinsius conjectures *Sepositum*, which Bentley refutes.

14. In place of the common reading *glomus*, which is of doubtful authority, the Blandinian

Ut cum pileolo soleas conviva tribulis.
Neu vulgo narres te sudavisse ferendo
Carmina, quae possint oculos auresque morari
Caesaris; oratus multa prece, nitere porro.
Vade, vale, cave, ne titubes mandataque frangas.

EPISTOLA XIV.

AD VILLICUM SUUM.

Villice silvarum et mihi me reddentis agelli,
Quem tu fastidis, habitatum quinque focis, et
Quinque bonos solitum Variam dimittere patres;
Certemus, spinas animone ego fortius, an tu
Evellas agro, et melior sit Horatius an res.
Me quamvis Lamiae pietas et cura moratur,
Fratrem moerentis, rapto de fratre dolentis
Insolabiliter; tamen istuc mens animusque
Fert, et amat spatiis obstantia rumpere claustra.
Rure ego viventem, tu dicis in urbe beatum.
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur inique;
In culpa est animus, qui se non effugit unquam.
Tu mediastinus tacita prece rura petebas,
Nunc urbem et ludos et balnea villicus optas.
Me constare mihi scis, et discedere tristem,
Quandocunque trahunt invisa negotia Romam.
Non eadem miramur; eo disconvenit inter

VARIOUS READINGS.

MSS. of Cruquius, two of Bentley's, the Göttingen MSS., the collation of Saxius, and several of Fea's MSS. exhibit *glomus*. One or two MSS. have *globos*, originating probably in a gloss.

16. Some MSS. have *Nec vulgo*, others *Ne vulgo*. Bentley adopts *Neu vulgo*, from one of his MSS., which is also found, by a later hand, in a MS. of Oberlinus's. The best editions follow Bentley.

EPIST. 14.

3. The Göttingen MS. and some of the early editions have *Bariam*. Other MSS. have *Baria*, which is found also in the edition of Ascensius, and in the Venice editions of 1486 and 1490. The Junta edition of 1503 has *Barium*.

5. D. Heinsius conjectures *an rus*, which Cuningam adopts but Bentley refutes.

6. Pulmann, Valart, and Fea, have *moretur* in some of their MSS., a reading adopted by Lambinus and others.

9. Bentley conjectures *avet* for *amat*, and places a comma after *Fert*. His objection to *amat* is, that when united with *rumpere*, it would have the force of *solet*, φιλεῖ; whereas the sense requires a verb with the signification of *cupit*. There is no need, however, of any change, since *amat*, which is the reading of all the MSS. and editions, may very naturally be used here, as it is elsewhere in the best writers, with the meaning of *cupit*.

11. One of Pulmann's MSS. and some of Lambinus's, have *odio res*.

Meque et te ; nam, quae deserta et inhospita tesqua
Credis, amoena vocat mecum qui sentit, et odit
Quae tu pulchra putas. Fornix tibi et uncta popina
Incutiunt urbis desiderium, video ; et quod
Angulus iste feret piper et thus ocius uva ;
Nec vicina subest vinum praebere taberna
Quae possit tibi ; nec meretrix tibicina, cujus
Ad strepitum salias terrae gravis : et tamen urgues
Jampridem non tacta ligonibus arva, bovemque
Disjunctum curas, et strictis frondibus exples.
Addit opus pigro rivus, si decidit imber,
Multa mole docendus aprico parcere prato.
Nunc, age, quid nostrum concentum dividat, audi.
Quem tenues decuere togae nitidique capilli,
Quem scis immunem Cinarae placuisse rapaci,
Quem bibulum liquidi media de luce Falerni,
Coena brevis juvat, et prope rivum somnus in herba ;
Nec lusisse pudet, sed non incidere ludum.
Non istic obliquo oculo mea commoda quisquam
Limat ; non odio obscuro morsuque venenat :
Rident vicini glebas et saxa moventem.
Cum servis urbana diaria rodere mavis ?
Horum tu in numerum voto ruis ? Invidet usum
Lignorum et pecoris tibi calo argutus, et horti.
Optat ephippia bos piger ; optat arare caballus,
Quam scit uterque, libens, censebo, exerceat artem.

VARIOUS READINGS.

19. Lambinus and Torrentius prefer *tesca*, which very probably is the true orthography if Scaliger's etymology of the term (δάσκια for δασύσκια) be correct.

28. Lambinus gives *Dejunctum* from four MSS.

33. Some of the old editions have *Cynarae*.

34. Some MSS. have *media de nocte*.

40. Bentley reads *servis tu urbana*, and assigns as a reason, "ut distinctius et efficacius procedat comparatio."

43. This line is variously punctuated, some editions having the same pointing with ours, others placing a comma after *bos*. Bentley is in favour of the latter, considering *piger* when applied to *bos*, too general and usual an epithet to impart any new force to the sentence. But, as Gesner remarks, *piger* is here equivalent to *quem piget laboris sui*, and therefore either punctuation is good.

EPISTOLA XV.

AD NUMONIUM VALAM.

Quae sit hiems Veliae, quod coelum, Vala, Salerni,
Quorum hominum regio, et qualis via; (nam mihi Baias
Musa supervacuas Antonius, et tamen illis
Me facit invisum, gelida quum perluor unda
Per medium frigus. Sane myrteta relinqui,
Dictaque cessantem nervis elidere morbum
Sulfura contemni, vicus gemit, invidus aegris,
Qui caput et stomachum supponere fontibus audent
Clusinis, Gabiosque petunt et frigida rura.
Mutandus locus est, et deversoria nota
Praeteragendus equus. *Quo tendis? non mihi Cumas*
Est iter aut Baias, laeva stomachosus habena
Dicet eques: sed equis frenato est auris in ore;)
Major utrum populum frumenti copia pascat;
Collectosne bibant imbres, puteosne perennes
Jugis aquae; (nam vina nihil moror illius orae.
Rure meo possum quidvis perferre patique:
Ad mare quum veni, generosum et lene requiro,

VARIOUS READINGS.

EPIST. 15.

5. Bentley gives *murteta* as more in accordance with the orthography of the age in which Horace lived. We should have very strong doubts as to the correctness of this remark. Schneider, in commenting on the introduction of the y into the the Latin alphabet, observes: "Die Zeit der Einführung dieses Buchstaben in die lateinische Sprache lässt sich nicht genau bestimmen. Dass Ennius und Attius sich desselben noch nicht bedient hatten erhellt aus *Cic. Orat.* 48. § 160. und *Mar. Victor.* p. 2456. aber das er erst unter Augustus und durch diesen aufgekommen sei, wie *Isidor. Orig.* l. 4. und *Petr. Diacon.* p. 1582. melden, ist nicht zu glauben, da sich aus den Worten Cicero's a. a. O. ergiebt, dass er schon in dessen Zeitalter gebraucht wurde, wiewohl derselbe Cicero so wenig ihn als *z* zum lateinischen Alphabet rechnet." *Lat. Gramm.* Vol. 1. p. 39. Schneider here maintains that the y was not first introduced into the Latin Alphabet in the days of Augustus, but had been in use in the time of Cicero.

9. Cuningam reads *Clusinos Gabiosque* on conjecture. If by *Gabios* he means *Gabios fontes*, his emendation is of no value, since the proper expression would be *Gabinos (fontes)*.

13. Some of Bentley's best MSS. and several of Fea's have *equis*, which Bentley, Cuningam, Sanadon, Wakefield, Fea, and others adopt. Johnson and Wetzel defend *equi*, the common reading, which is given also by Gesner and Döring. We prefer Bentley's emendation, by which *equis* is made to apply to horses in general, not to the particular one mentioned here. Waddel conjectures *equus* for *eques*.

16. The early editions had *jugis aquae* until H. Stephens and Lambinus introduced *Dulcis* for *Jugis*, on the authority of some MSS., Bentley subsequently recalled *Jugis* into the text, which has been adopted also in the best editions since his time.

17. N. Heinsius (*Advers.* 3. 13. p. 493.) conjectures *quodvis*, which Cuningam adopts but Bentley refutes.

Quod curas abigat, quod cum spe divite manet
In venas animumque meum, quod verba ministret,
Quod me Lucanae juvenem commendet amicae ;)
Tractus uter plures lepores, uter educet apros ;
Utra magis pisces et echinos aequora celent,
Pinguis ut inde domum possim Phaeaxque reverti :
Scribere te nobis, tibi nos accredere, par est.

Maenius, ut rebus maternis atque paternis
Fortiter absumtis urbanus coepit haberi,
Scurra vagus, non qui certum praesepe teneret,
Impransus non qui civem dignosceret hoste ;
Quaelibet in quemvis opprobria fingere saevus ;
Pernicies et tempestas barathrumque macelli,
Quidquid quaesierat, ventri donabat avaro.
Hic, ubi nequitiae fautoribus et timidis nil
Aut paulum abstulerat, patinas coenabat omasi,
Vilis et agninae, tribus ursis quod satis esset ;
Scilicet ut ventres lamna candente nepotum
Diceret urendos, correctur Bestius. Idem
Quidquid erat nactus praedae majoris, ubi omne
Verterat in fumum et cinerem, *Non hercule miror*,
Aiebat, *si qui comedunt bona, quum sit obeso*
Nil melius turdo, nil vulva pulchrius ampla.
Nimirum hic ego sum : nam tuta et parvula laudo,
Quum res deficiunt, satis inter vilia fortis ;
Verum, ubi quid melius contingit et unctius, idem
Vos sapere et solos aio bene vivere, quorum
Conspicitur nitidis fundata pecunia villis.

VARIOUS READINGS.

25. Glareanus reads *ac nos tibi credere*.

26. With this verse a new epistle begins in the edition of Glareanus.

30. N. Heinsius conjectures *stringere*, and Cuningam *figere*. But Bentley successfully defends the common reading. Schrader, however, thinks that Horace wrote *fundere*.

32. Bentley gives *donaret* from conjecture, in which he is followed by Cuningam, Sanadon, Wakefield, Wetzel, and others. There is more of certainty and therefore more of ridicule in *donabat* the common reading.

35. Almost all the MSS. give *agninae*, which is adopted in the best editions. Others read *agnini*.

37. The MSS. vary, some having *correptus Bestius*, which is given also in several of the early editions. Other MSS. give *correctus Bestius*. Lambinus found *corrector Bestius* in a very old MS.; which reading Bentley, Cuningam Sanadon, Gesner, Oberlinus, Combe, Wakefield, Wetzel, Döring, and others adopt.

38. Bentley reads *Si quid* in place of *Quidquid*, on the authority of certain MSS. of Torrentius's.

42. Cuningam reads on conjecture *tutus nam parvula*.

EPISTOLA XVI.

AD QUINCTIUM.

Ne perconteris, fundus meus, optime Quincti,
Arvo pascat herum, an baccis opulentet olivae,
Pomisne, an pratis, an amicta vitibus ulmo:
Scribetur tibi forma loquaciter, et situs agri.
Continui montes, nisi dissocientur opaca
Valle; sed ut veniens dextrum latus adspiciat Sol,
Laevum decedens curru fugiente vaporet.
Temperiem laudes. Quid, si rubicunda benigni
Corna vepres et pruna ferunt? si quercus et ilex
Multa fruge pecus, multa dominum juvat umbra?
Dicas adductum propius frondere Tarentum.
Fons etiam rivo dare nomen idoneus, ut nec
Frigidior Thracam nec purior ambiat Hebrus,
Infirmo capiti fluit utilis, utilis alvo.
Hae latebrae dulces, et jam, si credis, amoenae,
Incolumem tibi me praestant Septembribus horis.
Tu recte vivis, si curas esse quod audis;
Jactamus jampridem omnis te Roma beatum.
Sed vereor, ne cui de te plus, quam tibi credas;
Neve putes alium sapiente bonoque beatum;
Neu, si te populus sanum recteque valentem
Dictitet, occultam febrem sub tempus edendi

VARIOUS READINGS.

EPIST. 16.

2. Some of Cruquius's MSS., as also the Göttingen MS. and the collation of Saxius, have *bacis*, which is likewise found in one or two early editions.

3. Bentley puts *an pratis*, on the authority of MSS., for the common reading *et pratis*. The former is in accordance with the usual style of the poet. Compare Epod. 7. 13. Epist. 1. 3. 3: 1. 11. 4: and 1. 18. 102.

7. Some of the early editions have *discedens*, and two MSS. of Bersmann's exhibit *descendens*. Our present reading is given by Bentley from the best MSS.

9. Some of the early editions have *ferant*, and in the succeeding line *juvet*. Bentley gives the reading of our text on conjecture, and is followed by Cuningam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, Döring, and others. "Modus indicativus," observes Bentley, "in hac phrasi est oratio affirmantis; subjunctivus optantis tantum vel metuentis: iste igitur cum loci hujus sententia melius congruit."

11. One of Bersmann's MSS. has *florere*.

13. N. Heinsius (*ad Ovid. Trist.* 4. 1. 21.) speaks of *Threcam* as having been found by him in a very old MS. of the Leyden library. But *Thracam* is certainly a preferable form, though Cuningam adopts the former.

14. The Saxian collation, together with Zarot's edition and that of Milan 1477, exhibits *fluit aptus et*.

15. Bentley very acutely reads *et jam* for the common lection *etiam*. He is followed by most subsequent editors. *Et jam* is equivalent to "etiam nunc," "hoc ipso tempore quo scribo."

22. Zarot's edition has *tempus habendi*.

Dissimules, donec manibus tremor incidat unctis.
Stultorum incurata pudor malus ulcera celat.
Si quis bella tibi terra pugnata marique
Dicat, et his verbis vacuas permulceat aures:
Tene magis salvum populus velit, an populum tu,
Servet in ambiguo, qui consulit et tibi et urbi,
Jupiter: Augusti laudes agnoscere possis.
Quum pateris sapiens emendatusque vocari,
Respondesne tuo, dic sodes, nomine? — *Nempe*
Vir bonus et prudens dici delector ego ac tu.
Qui dedit hoc hodie, cras, si volet, auferet; ut si
Detulerit fasces indigno, detrahet idem.
Pone, meum est, inquit; pono, tristisque recedo.
Idem si clamet furem, neget esse pudicum,
Contendat laqueo collum pressisse paternum;
Mordear opprobriis falsis, mutemque colores?
Falsus honor juvat et mendax infamia terret
Quem, nisi mendosum et medicandum? Vir bonus est quis? —
Qui consulta patrum, qui leges juraque servat;
Quo multae magnaeque secantur judice lites;
Quo res sponsore, et quo causae teste tenentur. —
Sed videt hunc omnis domus et vicinia tota
Introrsus turpem, speciosum pelle decora.
Nec furtum feci, nec fugi, si mihi dicat

VARIOUS READINGS.

30. One of Bos's MSS. has *cum cupias*, which is found also in the Göttingen MS. and the collation of Saxius. Zarot has *cupies*.

35. Two of Pulmann's MSS. have *tristisque recordor*.

38. Three of Cruquius's MSS. have *colorem*, and two of Bentley's. The latter refutes this reading, and gives *colores* from older MSS. The plural form is preferable as it indicates that the colour comes and goes, not once, but often.

40. Many MSS., both of Lambinus's and Cruquius's, have *medicandum*, which Torrentius opposes, and Bentley very acutely and strenuously defends. "It perfectly well agrees," observes Francis, "with the metaphorical expressions in the preceding lines, *sanum, valentem, febrem*, and *ulcera*, which are spoken of the distempers of the mind. If, says Horace, the judgment of an unreasonable multitude can make an impression on you; if you rejoice in being falsely thought virtuous, or if you are afflicted by being unjustly believed a dishonest man, your weakness proceeds from the same vicious principle, and you must apply to reason and philosophy for a cure, (*medicandum*)." Hunter, however, prefers retaining the common reading *mendacem et medicandum*, and refers *mendacem* to one who, being of vicious principles, still desires to pass in the eyes of the world for correct, upright, and wise, and whose whole conduct therefore is one tissue of falsehood.

43. In place of the common reading *responsore*, about the meaning of which the commentators are unable to agree, the oldest Blandinian MS. gives *res sponsore*, a lection respecting the correctness and truth of which no one can doubt. Cruquius first adopted it, and he has been followed by Bentley and the best editors since that time.

45. Bentley reads *Introrsus* on MS. authority. It is preferable to the common lection *Introrsum*, on account of the more agreeable sound.

46. Bentley on the authority of one MS. reads *dicit*, because *aio* succeeds in the next line. He is followed by Cuningam, Sanadon, Wakefield, and Wetzel. There is no necessity, however, for the emendation.

Servus: *Habes pretium, loris non ureris*, aio. —
Non hominem occidi. — Non pasces in cruce corvos. —
Sum bonus et frugi. — Renuit negitatque Sabellus.
Cautus enim metuit foveam lupus, accipiterque
Suspectos laqueos, et opertum miluus hamum.
Oderunt peccare boni virtutis amore:
Tu nihil admittes in te formidine poenae.
Sit spes fallendi, miscebis sacra profanis.
Nam de mille fabae modiis quum surripis unum,
Damnum est, non facinus mihi pacto lenius isto.
Vir bonus, omne forum quem spectat et omne tribunal,
Quandocunque deos vel porco vel bove placat,
Jane pater, clare, clare quum dixit Apollo,
Labra movet metuens audiri: *Pulchra Laverna,*
Da mihi fallere, da justo sanctoque videri;
Noctem peccatis, et fraudibus objice nubem.
Quî melior servo, quî liberior sit avarus,
In triviis fixum quum se demittit ob assem,
Non video. Nam qui cupiet, metuet quoque; porro
Qui metuens vivet, liber mihi non erit unquam.
Perdidit arma, locum virtutis deseruit, qui
Semper in augenda festinat et obruitur re.
Vendere quum possis captivum, occidere noli;
Serviet utiliter; sine pascat durus, aretque;
Naviget ac mediis hiemet mercator in undis;
Annonae prosit; portet frumenta penusque.
Vir bonus et sapiens audebit dicere: *Pentheu,*
Rector Thebarum, quid me perferre patique

VARIOUS READINGS.

49. The common reading is *Renuit negat atque Sabellus.* Cruquius finds in one of his MSS. *negitatque*, which Bentley also gives from another MS., and which Cuningam, Sanadon, Wakefield, Wetzel, Gesner, Fea, Döring, and others adopt. It is approved of also by H. Stephens. (*Diatr.* p. 136.) One of Bersmann's MSS. has *Renuitque negatque Sabellus*, which after all would seem to have been the original reading. It is found likewise in three of Valart's MSS. and in two of Combe's.

51. The collation of Saxius has *Suspectus*, which occurs also in some of Fea's MSS. and in the Venice editions of 1478 and 1481.

55. Cuningam conjectures *unam*.

56. Lambinus gives from Accursius, *Est damnum levius mihi, non facinus tamen esto.*

61. Instead of the common reading *justum sanctumque*, very many MSS. of good repute, and also the oldest of the Blandinian, have *justo sanctoque*, which is far more elegant, being based upon a Hellenism. This last reading is given by Cruquius, Torrentius, Rutgersius, Bentley, and the best subsequent editors.

63. Glareanus and others have *Quo melior .... quo liberior*, &c. But *Qui melior .... qui liberior* is found in the best MSS., and was first restored by Lambinus. The Venice edition of 1481 has *Qui ..... quo.*

66. Bentley gives *vivit*, but *vivet* is found in many MSS., and is given by Lambinus, Cruquius, Gesner, Combe, Wakefield, Fea, Döring, &c.

72. Some MSS. have *penumque*, to which Fea gives the preference on the authority of some of the ancient civil-law writers.

73. Cuningam has *ac sapiens.*

Indignum coges? — Adimam bona. — Nempe pecus, rem,
Lectos, argentum; tollas licet. — In manicis et
Compedibus saevo te sub custode tenebo. —
Ipse deus, simul atque volam, me solvet. — Opinor,
Hoc sentit: Moriar; mors ultima linea rerum est.

Epistola XVII.

AD SCAEVAM.

Quamvis, Scaeva, satis per te tibi consulis, et scis,
Quo tandem pacto deceat majoribus uti,
Disce, docendus adhuc quae censet amiculus; ut si
Caecus iter monstrare velit: tamen aspice, si quid
Et nos, quod cures proprium fecisse, loquamur.
Si te grata quies et primam somnus in horam
Delectat; si te pulvis strepitusque rotarum,
Si laedit caupona: Ferentinum ire jubebo.
Nam neque divitibus contingunt gaudia solis,
Nec vixit male, qui natus moriensque fefellit.
Si prodesse tuis pauloque benignius ipsum
Te tractare voles, accedes siccus ad unctum.
Si pranderet olus patienter, regibus uti
Nollet Aristippus. — Si sciret regibus uti,
Fastidiret olus, qui me notat. — Utrius horum
Verba probes et facta, doce; vel junior audi,
Cur sit Aristippi potior sententia. Namque
Mordacem Cynicum sic eludebat, ut aiunt:
Scurror ego ipse mihi, populo tu: rectius hoc et
Splendidius multo est. Equus ut me portet, alat rex.
Officium facio: tu poscis vilia rerum
Dante minor, quamvis fers te nullius egentem.

VARIOUS READINGS.

78. One of Pulmann's MSS. and one also of Combe's, have *volet.*

Epist. 17.

3. We have adopted the punctuation recommended by Bentley: the common editions have *Disce docendus adhuc, quae censet amiculus:* which injures the sense.

8. *Si laedit* is found in MSS. and many early editions. Some read *laedat.* Bentley and Cuningam have *laedet.*

11. Cuningam gives *benignior* on conjecture.

12. Cuningam reads *inunctum,* but is followed by none.

19. We have adopted in this passage the punctuation of Bentley.

21. The common editions have *vilia, verum es* Zarot's edition and Cruquius give *vilia, rerum* while Torrentius in a note prefers *vilia rerum.* This last was first recalled into the text from MSS. by Lambinus, and has been adopted by most subsequent editors. Fea, however, gives *vilia: verum es* slightly altered in punctuation from the

Omnis Aristippum decuit color et status et res,
Tentantem majora, fere praesentibus aequum.
Contra, quem duplici panno patientia velat,
Mirabor, vitae via si conversa decebit.
Alter purpureum non exspectabit amictum,
Quidlibet indutus celeberrima per loca vadet,
Personamque feret non inconcinnus utramque:
Alter Mileti textam cane pejus et angui
Vitabit chlamydem; morietur frigore, si non
Retuleris pannum: refer, et sine vivat ineptus.
Res gerere et captos ostendere civibus hostes
Attingit solium Jovis et coelestia tentat.
Principibus placuisse viris non ultima laus est.
Non cuivis homini contingit adire Corinthum.
Sedit, qui timuit ne non succederet: esto:
Quid? qui pervenit, fecitne viriliter? Atqui
Hic est aut nusquam, quod quaerimus: hic onus horret,
Ut parvis animis et parvo corpore majus;
Hic subit et perfert. Aut virtus nomen inane est,
Aut decus et pretium recte petit experiens vir.
Coram rege suo de paupertate tacentes
Plus poscente ferent. Distat, sumasne pudenter,
An rapias: atqui rerum caput hoc erat, hic fons.
Indotata mihi soror est, paupercula mater,
Et fundus nec vendibilis nec pascere firmus,
Qui dicit, clamat: *Victum date.* Succinit alter,
Et mihi dividuo findetur munere quadra.
Sed tacitus pasci si posset corvus, haberet
Plus dapis et rixae multo minus invidiaeque.
Brundusium comes aut Surrentum ductus amoenum,

VARIOUS READINGS.

common text, and endeavours to defend it on the ground of its being contained in the better class of MSS. and giving more spirit to the passage.

25. Markland, in his notes on Maximus Tyrius, proposes *sapientia*, which is likewise conjectured by Cresellius (*Theatr. Rhet.* 3. 16.)

30. We have given *angui*, the rarer form, instead of *angue* the common reading, with Bentley and the best editors. It is sanctioned by the authority of Priscian, and by several of the early editions. Cuningam asserts that it is the reading of twenty editions.

43. Bentley finds *sua* in a single MS. and receives it into the text in place of the common reading *suo*. But it amounts to the same thing whether we have *suo* or *sua* in the text, since *coram rege* is here precisely equivalent to *coram rege suo*, and *de paupertate* to *de paupertate sua*. We have preferred therefore the common reading. Valart and Fea each find *sua* in one of their MSS. Cuningam makes *sua* to have been given previous to Bentley by Piscator and Lubinus, to whom Fea adds Frischlinus.

44. Cuningam conjectures *ferunt*.

51. Cuningam gives *minus et minus*, as found in an edition of 1480, in place of the common reading *multo minus*. There is a strong probability that the former was taken from MSS., as the co-

Qui queritur salebras et acerbum frigus et imbres,
Aut cistam effractam aut subducta viatica plorat,
Nota refert meretricis acumina, saepe catellam,
Saepe periscelidem raptam sibi flentis; uti mox
Nulla fides damnis verisque doloribus adsit.
Nec semel irrisus triviis attollere curat
Fracto crure planum; licet illi plurima manet
Lacrima; per sanctum juratus dicat Osirin,
Credite, non ludo; crudeles tollite claudum! —
Quaere peregrinum, vicinia rauca reclamat.

Epistola XVIII.

AD LOLLIUM.

Si bene te novi, metues, liberrime Lolli,
Scurrantis speciem praebere, professus amicum.
Ut matrona meretrici dispar erit atque
Discolor, infido scurrae distabit amicus.
Est huic diversum vitio vitium prope majus,
Asperitas agrestis et inconcinna gravisque,
Quae se commendat tonsa cute, dentibus atris,
Dum vult libertas dici mera, veraque virtus.
Virtus est medium vitiorum, et utrinque reductum.
Alter in obsequium plus aequo pronus, et imi
Derisor lecti, sic nutum divitis horret,
Sic iterat voces, et verba cadentia tollit,
Ut puerum saevo credas dictata magistro
Reddere, vel partes mimum tractare secundas:

VARIOUS READINGS.

pyists would never have read *minus et minus* if they had found *multo minus* in their copies.

62. N. Heinsius conjectures *reclamant*, and Markland (*Ep. Crit.* p. 138.) *cauta reclamat*. Valart also (*Praef. ad Hor.* p. xiv.) suggests *cauta* for *rauca*.

Epist. 18.

5. Lambinus gives *et prope* from MSS.

7. Sanadon conjectures *commendat se intonsa cute*, and observes in its defence, "On a lu jusqu'ici, *quae se commendat tonsa cute*, qui dit précisément le contraire de la pensée d'Horace. Je suis persuadé que quelque grammairien voulant arranger les paroles du poète suivant l'ordre grammatical aura mis à la marge, *quae se commendat intonsa cute*, et que cet arrangement ayant ensuite passé dans le texte on retrancha la première silabe d'*intonsa*, qui chargeoit le vers d'une silabe de trop. C'est ici une des ces occasions où la raison est en droit de coriger les manuscrits." But *tonsa cute* is not, as Sanadon imagines, at variance with the meaning of Horace. It is the same as *ad cutem tonsus*, ἐν χρῷ ξυρῶν. compare Epist. 1. 7. 50.

8. The common reading is *mera dici*, for which Bentley first substituted *dici mera* from MSS.

9. Zarot's edition and that of Milan 1477, have *redactum*. It is also found, according to Fea, in the Venice editions of 1478, 1479, 1481, and 1495.

11. One of Bentley's MSS. has *sic vultum*.

14. One of Combe's MSS. has *recitare*.

Alter rixatur de lana saepe caprina, et
Propugnat nugis armatus; scilicet, *ut non*
Sit mihi prima fides, et vere quod placet ut non
Acriter elatrem, pretium aetas altera sordet.
Ambigitur quid enim? Castor sciat an Dolichos plus;
Brundusium Minucî melius via ducat, an Appî.
Quem damnosa Venus, quem praeceps alea nudat,
Gloria quem supra vires et vestit et ungit,
Quem tenet argenti sitis importuna famesque,
Quem paupertatis pudor et fuga, dives amicus,
Saepe decem vitiis instructior, odit et horret:
Aut, si non odit, regit: ac, veluti pia mater,
Plus quam se sapere et virtutibus esse priorem
Vult: et ait probe vera: *Meae* (*contendere noli*)
Stultitiam patiuntur opes; tibi parvula res est:
Arcta decet sanum comitem toga; desine mecum
Certare. Extrapelus, cuicunque nocere volebat
Vestimenta dabat pretiosa: beatus enim jam
Cum pulchris tunicis sumet nova consilia et spes;
Dormiet in lucem; scorto postponet honestum
Officium; nummos alienos pascet; ad imum
Threx erit, aut olitoris aget mercede caballum.
Arcanum neque tu scrutaberis illius unquam,
Commissumque teges, et vino tortus et ira.
Nec tua laudabis studia, aut aliena reprendes;
Nec, quum venari volet ille, poëmata panges.
Gratia sic fratrum geminorum, Amphionis atque
Zethi, dissiluit, donec suspecta severo
Conticuit lyra. Fraternis cessisse putatur
Moribus Amphion: tu cede potentis amici

VARIOUS READINGS.

15. Muretus conjectures *rixator*, which Cuningam receives. Cruquius gives *rixatus* from two of his MSS. Bentley retains the common lection *rixatur*, but introduces *et* at the end of the line as we have given it. The same critic, however, commits an oversight in asserting that *rixator* is found in no ancient writer, since it occurs in Quintilian, *Inst.* 11. 1. and in Julius Firmicus, 5. 8.

19. Three of Cruquius's MSS. have *Docilis* for *Dolichos*, while three others give *Dolichos*. This last is undoubtedly the true reading, as it would seem to indicate a slave from the island of Doliche, and as it agrees with the comment of the ancient scholiast, who makes Castor and Dolichos two famous gladiators of those days. Bentley, however, prefers *Docilis* as the form for the proper name.

20. Many MSS. and editions have *Numici*.

28. Lambinus gives *mihi contendere* from MSS.

33. One of Cruquius's MSS. has *caspes*; Cuningam and Sanadon read *ac spes*.

37. In place of *illius*, which most MSS. and all the editions previous to Bentley's exhibit, we have given with that critic, from two of his MSS., *illius*, which is found also in one of Fea's, in one of Vallart's, and in the Göttingen MS.

Lenibus imperiis; quotiesque educet in agros
Aetolis onerata plagis jumenta canesque,
Surge, et inhumanae senium depone Camenae,
Coenes ut pariter pulmenta laboribus emta;
Romanis solenne viris opus, utile famae,
Vitaeque et membris; praesertim quum valeas, et
Vel cursu superare canem vel viribus aprum
Possis: adde, virilia quod speciosius arma
Non est qui tractet; scis, quo clamore coronae
Proelia sustineas campestria: denique saevam
Militiam puer et Cantabrica bella tulisti
Sub duce, qui templis Parthorum signa refigit
Nunc, et si quid abest, Italis adjudicat armis.
Ac, ne te retrahas, et inexcusabilis abstes,
Quamvis nil extra numerum fecisse modumque
Curas, interdum nugaris rure paterno:
Partitur lintres exercitus; Actia pugna
Te duce per pueros hostili more refertur;
Adversarius est frater; lacus Hadria; donec
Alterutrum velox Victoria fronde coronet.
Consentire suis studiis qui crediderit te,
Fautor utroque tuum laudabit pollice ludum.
Protinus ut moneam (si quid monitoris eges tu)
Quid, de quoque viro, et cui dicas, saepe videto.
Percontatorem fugito: nam garrulus idem est;
Nec retinent patulae commissa fideliter aures;
Et semel emissum volat irrevocabile verbum.
Non ancilla tuum jecur ulceret ulla puerve
Intra marmoreum venerandi limen amici;
Ne dominus pueri pulchri caraeve puellae
Munere te parvo beet, aut incommodus angat.
Qualem commendes, etiam atque etiam adspice; ne mox
Incutiant aliena tibi peccata pudorem.
Fallimur, et quondam non dignum tradimus: ergo

VARIOUS READINGS.

46. Sanadon gives *Aeoliis*, from Ulitius (*ad Gratium*, p. 104.) which had already been refuted by Bentley.

54. Cuningam gives *sustentes* on conjecture. He is followed by Sanadon, who cites in its support, the edition of Caen, of 1480.

56 In place of the common reading *refixit*, most of the MSS. have *refigit*, which Bentley first recalled into the text. It has been given in the best subsequent editions, though Hunter considers the common lection the true one.

58. We have given *abstes* with Bentley ("aliquanto elegantius," as he observes,) instead of the common reading *absis*. The best editions adopt the emendation.

74. One of Pulmann's MSS. has *pueri cari pulchraeque*.

77. The collation of Saxius has *ruborem*.

Quem sua culpa premet, deceptus omitte tueri;
At penitus notum, si tentent crimina, serves,
Tuterisque tuo fidentem praesidio: qui
Dente Theonino quum circumroditur, ecquid
Ad te post paulo ventura pericula sentis?
Nam tua res agitur, paries quum proximus ardet;
Et neglecta solent incendia sumere vires.
Dulcis inexpertis cultura potentis amici,
Expertus metuit. Tu, dum tua navis in alto est,
Hoc age, ne mutata retrorsum te ferat aura.
Odérunt hilarem tristes, tristemque jocosi;
Sedatum celeres, agilem gnavumque remissi;
Potores bibuli media de nocte Falerni
Oderunt porrecta negantem pocula, quamvis
Nocturnos jures te formidare vapores.
Deme supercilio nubem: plerumque modestus
Occupat obscuri speciem, taciturnus acerbi.
Inter cuncta leges et percontabere doctos,
Qua ratione queas traducere leniter aevum,
Ne te semper inops agitet vexetque cupido,
Ne pavor, et rerum mediocriter utilium spes;
Virtutem doctrina paret, naturane donet;
Quid minuat curas, quid te tibi reddat amicum;
Quid pure tranquillet, honos, an dulce lucellum,
An secretum iter, et fallentis semita vitae.

VARIOUS READINGS.

30. For *Ut* Bentley conjectures *At*, which we have adopted with him. *vid.* Explanatory notes.

31. Instead of the common reading *fidentem*, which we have retained, Bentley and Cuningam give *fidenter* from a very old MS. of Barth's. Gesner well defends the common lection "*Fidentem* pulchrum, quin dulce est et ἡθικὸν maxime. Talem, tam diguum tua ope, ut possis tueri, para tibi fidem."

91. Bentley objects to *bibuli* on the ground that *potores bibuli* forms as useless a pleonasm as *potores potantes;* and he therefore substitutes *liquidi* on the authority of certain MSS. cited by Fabricius. But *potores bibuli* is a very forcible expression, and far from pleonastic, and Fea well explains the epithet *bibuli* by "*bibuli ut spongiae.*" The Italians have a term, indicative of hard drinkers, precisely analogous, viz. "*sponghini*;" nor is our own phrase "*thirsty topers*" much unlike it. In addition to the conjectural emendation which we have just mentioned, Bentley farther suggests *luce* for *nocte* on the authority of a single MS., with which, however, two MSS. of Combe's are in accordance. His objection is to the use of the preposition *de* with *media nocte*, since the phrase, according to him, cannot apply to any prolongation of revels, but to such feasts only as commence at midnight, and which would therefore rather characterise the sober and temperate, whose previous hours had been engrossed with some active business. But Bentley is in error, for the phrase *does* apply to a continuation of carousals previously begun; and the meaning of the poet evidently is, that hard drinkers, after having prolonged their orgies until midnight, hate him who flinches after midnight from his cup. So Gesner explains it: "*Potores* acres *(bibuli*, sitientes, avidi,) *oderunt* te recusantem bibere *poculo Falerni* post mediam noctem tibi *porrecta*," &c.

93. Talbot, following the reading of some MSS. and early editions, gives *tapores* instead of *vapores*. His emendation is adopted by Bentley and a few others. *Tapores*, however, very probably originated in a gloss.

98. Several MSS. have *Num te*.

Me quoties reficit gelidus Digentia rivus,
Quem Mandela bibit, rugosus frigore pagus,
Quid sentire putas? quid credis, amice, precari?
Sit mihi, quod nunc est; etiam minus: et mihi vivam
Quod superest aevi, si quid superesse volunt di:
Sit bona librorum et provisae frugis in annum
Copia; neu fluitem dubiae spe pendulus horae.
Sed satis est orare Jovem, quae donat et auferit:
Det vitam, det opes; aequam mi animum ipse parabo.

Epistola XIX.

AD MAECENATEM.

Prisco si credis, Maecenas docte, Cratino,
Nulla placere diu nec vivere carmina possunt,
Quae scribuntur aquae potoribus. Ut male sanos
Adscripsit Liber Satyris Faunisque poëtas,
Vina fere dulces oluerunt mane Camenae.
Laudibus arguitur vini vinosus Homerus;
Ennius ipse pater nunquam nisi potus ad arma
Prosiluit dicenda. *Forum putealque Libonis*
Mandabo siccis, adimam cantare severis.
Hoc simul edixi, non cessavere poëtae
Nocturno certare mero, putere diurno.

VARIOUS READINGS.

107. The common reading is *ut mihi*, for which Lambinus and Cruquius first gave from MSS. *et mihi*. This latter reading is received by Bentley, Cuninyam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, Wetzel, &c.

110. Bentley gives *neu fluitem* from MSS. Others have *ne fluitem*.

111. Some read *qui*, but Talbot restored *quae* from three MSS. of Torrentius's, who praises it in a note, and also from Acron and Porphyrion. He is followed by Bentley and the best editors. The sense requires the emendation.—In this same line, several MSS. give *ponit* for *donat*. Bentley and others prefer the former, but Fea well observes: "Retinenda lectio vulgata *donat*, quippe cui favet proprietas verbi, quod hic deorum beneficentiam, liberalitatem includit ad hominum utilitatem. Contra, *ponere* est simpliciter *deponere*, vel *collocare*;" The same writer thinks that some MSS. had originally *ponat*, by an error of the copyists for *donat*, from which *ponit* arose by an alteration of some later hand.

112. One of Bentley's MSS. has after *opes* the following reading, *animum mihi ego ipse parabo*, which Sanadon adopts. This same lection is found in Joannes Sarisberiensis, (John of Salisbury,) *Polycraticon*, 3. 9. Some MSS., and among them that of Trinity College, Cambridge, have *animum mi aequum*.

Epist. 19.

4. Some of Pulmann's MSS. have *Adscribit*, which appears also in several of the early editions, commencing with that of Aldus 1501.

10. In place of *edixit*, the common reading, one MS. of Torrentius's two of Bersmann's, one of Bentley's, seven of Valart's, and three of Fea's, have *edixi*. Bentley first restored this latter reading to the text, and it has been adopted in the best editions since his time, with the exception of Zeune's and a few others. Zeune attempts to defend the common lection on the ground that Horace would be too modest to use this language of himself, and that the reference therefore must be to Ennius. To the fatal objection urged by Bent-

Quid? si quis vultu torvo ferus, et pede nudo,
Exiguaque toga, simuletque ex ore Catonem,
Virtutemne repraesentet moresque Catonis?
Rupit Iarbitam Timagenis aemula lingua,
Dum studet urbanus, tenditque disertus haberi.
Decipit exemplar vitiis imitabile: quod si
Pallerem casu, biberent exsangue cuminum.
O imitatores, servum pecus, ut mihi saepe
Bilem, saepe jocum vestri movere tumultus!
Libera per vacuum posui vestigia princeps;
Non aliena meo pressi pede. Qui sibi fidit,
Dux regit examen. Parios ego primus iambos
Ostendi Latio, numeros animosque secutus
Archilochi, non res et agentia verba Lycamben.
Ac, ne me foliis ideo brevioribus ornes,
Quod timui mutare modos et carminis artem:
Temperat Archilochi musam pede mascula Sappho,
Temperat Alcaeus; sed rebus et ordine dispar,
Nec socerum quaerit, quem versibus oblinat atris,

VARIOUS READINGS.

ley and others, that the "puteal Libonis" was more recent than the time of Ennius, he seeks to reply by making it a "prolepsis historica." (!) D. Heinsius reads by a slight alteration *edixti*; referring it to Maecenas.

13. The received reading is *Exiguaeque togae simulet textore Catonem*, which is found in all but a few MSS. and in all the editions. The Commentators endeavour to explain this by "*indutus exigua toga simulet Catonem*," and Döring observes "textor panni, e quo exigua Catonem simulans toga confecta est, jam ipsius togae exiguae textor vocatur." It is difficult to conceive a harsher construction than this, and Epist. 1. 1. 94. which is cited in its support, lends it but little aid. The truth is, that there are very strong suspicions of the text having been corrupted. Cruquius observes, "Quam studiosis et doctis omnibus male consuluit scielus aliquis in eradenda syllaba prima *rov textore* in uno ex libris Blandiniis, eaque substituenda quam nunc habemus, mirabiliter est deplorandum. Deinde, temeritatem stultus ut mutaret inscitia deteriore, supra scripsit *textuque*. Codex Sil. habet *terrore*, sed non sine lituris." On which Hunter makes the remark: "Fieri potest ut *vera* hujus loci lectio, scioli istius ignorantia et temeritate *penitus et perpetuo perierit*." Such then being the state of the received text in the passage under consideration, we have not hesitated to adopt in its stead the elegant emendation of Waddel, which carries with it every appearance of being the true reading.

15. In place of *lingua* Sanadon, on the authority of MSS., reads *coena*, observing "Je lis ici *coena*, au lieu de *lingua*, et j'ai pour moi plusieurs manuscrits. L' explication du scoliaste conduit naturellement à cette leçon, et donne lieu de croire qu'il l'a trouvée dans son exemplaire." But the words of the scholiast Porphyrion to which he alludes are "Hic Iarbita Maurus fuit Cordus, qui, dum Timagenem imitabatur post convivium et inter pocula declamantem, propter insolentiam faciendi quod conabatur paene disruptus est." It requires very little penetration to see that the true reading is *aemula linguâ*, i. e. as Zeune explains it, "quae in declamando imitabatur naturam rerum sensumque verborum."

17. Torrentius finds *pro si* in three of his MSS., which he praises as being more poetical than *quod si*. Sanadon receives *proh! si* into his text.

19. Talbot mentions

——— *ut mihi bilem,*
Ut mihi saepe jocum, &c. ———

as the reading of some MSS., and among them that of Trinity College, Cambridge. Cuningam receives this reading into his text, and is followed by Sanadon. Bentley finds this same reading in one of his MSS. but refutes it.

26. The Aldine editions of 1501, 1509, and 1519, together with a few other early ones, have *At ne me*.

Nec sponsae laqueum famoso carmine nectit.
Hunc ego, non alio dictum prius ore, Latinus
Vulgavi fidicen: juvat immemorata ferentem
Ingenuis oculisque legi manibusque teneri.
Scire velis, mea cur ingratus opuscula lector
Laudet ametque domi, premat extra limen iniquus?
Non ego ventosae plebis suffragia venor
Impensis coenarum et tritae munere vestis;
Non ego, nobilium scriptorum auditor et ultor,
Grammaticas ambire tribus et pulpita dignor:
Hinc illae lacrimae! Spissis indigna theatris
Scripta pudet recitare, et nugis addere pondus,
Si dixi: *Rides*, ait, *et Jovis auribus ista*
Servas; fidis enim manare poëtica mella
Te solum, tibi pulcher. Ad haec ego naribus uti
Formido; et, luctantis acuto ne secer ungui,
Displicet iste locus, clamo, et diludia posco.
Ludus enim genuit trepidum certamen et iram,
Ira truces inimicitias et funebre bellum.

Epistola XX.

AD LIBRUM SUUM.

Vertumnum Janumque, liber, spectare videris;
Scilicet ut prostes Sosiorum pumice mundus.
Odisti claves, et grata sigilla pudico;
Paucis ostendi gemis, et communia laudas;

VARIOUS READINGS.

32. In place of the common reading *Latinis* the best MSS. and editions give *Latinus*.

34. In most MSS. and early editions down to that of Junta 1503, the reading was *Ingenis*. After this, Muretus, Lambinus, Cruquius, and others adopted in its stead *Ingenuus*, which is followed in all the more recent editions, and is certainly preferable.

39. One of Lambinus's MSS. has *et actor*, which some have adopted into the text. It is refuted by Lambinus and Marcilius.

47. Cuningam reads *ac diludia*. One of Valart's MSS. has *ac deludia*. Sanadon (in the edition of 1728) has *diludia* in his text, probably by a typographical error, but in his notes defends *deludia*, on the authority, as he states, of Salmasius and Gerard Vossius. "Je lis ainsi après Saumaise et Gérard Voss. Les Latins disoient *deludere*, pour cesser de jouer, interrompre le jeu pendant quelque temps. De-là ils ont dit *deludia*, pour signifier le temps de relâche que l'on donnoit aux gladiateurs durant les jeux, ou ils étoient obligés de combattre." This form, *deludia*, existed only in the imagination of the learned Jesuit and no where else. The intermissions of games, or their distribution among several days, are called in Latin *diludia*, not *deludia*. *vid.* Canter. Nov. Lect. I. 6. 4.

48. Cuningam and Sanadon read *trepidum genuit*.

49. The Venice edition of 1481 has *bellumque funebre*.

Epist. 20.

1. The earlier editions, and even that of Lambinus, have *Vertumnum*. Zarot's gives *Portumnum*.

Non ita nutritus! Fuge quo descendere gestis,
Non erit emisso reditus tibi. *Quid miser egi?*
Quid volui? dices, ubi quid te laeserit; et scis
In breve te cogi, plenus quum languet amator.
Quod si non odio peccantis desipit augur,
Carus eris Romae, donec te deserat aetas.
Contrectatus ubi manibus sordescere vulgi
Coeperis, aut tineas pasces taciturnus inertes,
Aut fugies Uticam, aut vinctus mitteris Ilerdam.
Ridebit monitor non exauditus; ut ille,
Qui male parentem in rupes protrusit asellum
Iratus: quis enim invitum servare laboret?
Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.
Quum tibi sol tepidus plures admoverit aures,
Me libertino natum patre, et in tenui re
Majores pennas nido extendisse loqueris:
Ut, quantum generi demas, virtutibus addas.
Me primis Urbis belli placuisse domique,
Corporis exigui, praecanum, solibus aptum,
Irasci celerem, tamen ut placabilis essem.
Forte meum si quis te percontabitur aevum,
Me quater undenos sciat implevisse Decembres,
Collegam Lepidum quo duxit Lollius anno.

VARIOUS READINGS.

5. The Florence edition of 1482, and all the subsequent editions down to the time of Baxter and Bentley, read *discedere*. But the editio princeps and almost all the MSS. have *descendere*, which Baxter and Bentley first restored, and the best editions now adopt. Cruquius and Torrentius make mention of this reading in their notes.

7. The editio princeps and many of the earlier ones, together with not a few MSS. have *ubi quis*, for which Bentley, on the authority of other MSS., substitutes *ubi quid*. His emendation is adopted by Sanadon, Gesner, Oberlinus, Combe, Wakefield, Wetzel, and others. Cuningam has *ubi te quid*.

8. The common reading is *quum plenus languet amator*, for which Bentley substitutes *plenus quum languet amator*, from a Trinity College MSS. as more sonorous.

10. Some MSS. and early editions have *deserit*. Bentley reads *deseret*.

13. Some of Fea's MSS. and several of Valart's have *unctus*, which occurs also in many of the early editions, commencing with the Milan edition of 1476. Lambinus first restored *vinctus*, which has since been almost universally adopted.

15. Some editions have *detrusit*.

19. Some MSS. of Fea's and Combe's have *annos* instead of *aures*.

Q. HORATII FLACCI

EPISTOLARUM

LIBER SECUNDUS.

EPISTOLA I.

AD AUGUSTUM.

Quum tot sustineas et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Caesar.
Romulus, et Liber pater, et cum Castore Pollux,
Post ingentia facta deorum in templa recepti,
Dum terras hominumque colunt genus, aspera bella
Componunt, agros assignant, oppida condunt,
Ploravere suis non respondere favorem
Speratum meritis. Diram qui contudit hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo fine domari.
Urit enim fulgore suo, qui praegravat artes
Infra se positas: exstinctus amabitur idem.

VARIOUS READINGS.

EPIST. 1.

1. Cuningam very unnecessarily reads *sustentes*.
2. Some MSS of Lambinus's and Fea's have *tuearis*.—In this same line, Bentley conjectures, but does not read, *moenibus ornes*. He is opposed by Chishull, (*Inscript. Sig.* p. 185.) Bentley wishes *moenia* to be here understood, not of the walls and fortifications of the city, but of the buildings and edifices within. There is no need whatever of any emendation. Horace alludes to the office of *Magister morum* conferred on Augustus.
6. Bentley conjectures *fata* in place of *facta*, but the presence of *ingentia* as an epithet is fatal to the correction.
8. Cuningam, without any necessity, or even propriety, reads *formant* instead of *condunt*.
13. Some of the early editions have *pergravat*.
14. Fea places a comma after *artes*, in the preceding line, and reads in this, *positos* in place of *positas*, an emendation which he endeavours to defend by a scholium of Porphyrion's, but with no success. He is followed by none.

Praesenti tibi maturos largimur honores,
Jurandasque tuum per numen ponimus aras,
Nil oriturum alias, nil ortum tale fatentes.
Sed tuus hic populus, sapiens et justus in uno,
Te nostris ducibus, te Graiis anteferendo,
Cetera nequaquam simili ratione modoque
Aestimat, et, nisi quae terris semota suisque
Temporibus defuncta videt, fastidit et odit:
Sic fautor veterum, ut tabulas peccare vetantes,
Quas bis quinque viri sanxerunt, foedera regum
Vel Gabiis vel cum rigidis aequata Sabinis,
Pontificum libros, annosa volumina vatum,
Dictitet Albano Musas in monte locutas.
Si, quia Graiorum sunt antiquissima quaeque
Scripta vel optima, Romani pensantur eadem
Scriptores trutina, non est quod multa loquamur:
Nil intra est olea, nil extra est in nuce duri.
Venimus ad summum fortunae: pingimus atque
Psallimus, et luctamur Achivis doctius unctis.
Si meliora dies, ut vina, poëmata reddit,
Scire velim, pretium chartis quotus arroget annus.
Scriptor abhinc annos centum qui decidit, inter
Perfectos veteresque referri debet? an inter
Viles atque novos? excludat jurgia finis. —
Est vetus atque probus, centum qui perficit annos. —
Quid? qui deperiit minor uno mense vel anno,

VARIOUS READINGS.

16. In place of the common reading *nomen*, we have given with Bentley and others the far preferable lection *numen*. It is found in the oldest Blandinian MS. and in two of Bersmann's, as also in the edition of Caen 1480. Compare Ode, 4. 5. 35.

18. Bentley reads *hoc*, (i. e. in hac una re) on the authority of a Trinity College MS., which would seem to have been the reading also of the scholiasts Acron and Porphyrion, both of whom have the expression *hac re sola*. As, however, all the other MSS., and all the editions previous to Bentley's, are against the emendation, we have judged it most advisable to retain *hic*. Bentley is followed by Cuningam, Sanadon, Wakefield, and others.

28. The common reading is *Graecorum*, for which Bentley substitutes *Graiorum*, on the authority of two MSS. of Torrentius's and one of his own. It is found also in a MS. of Pulmann's.

29. Several MSS. have *pensentur*.

31. Bentley reads *olea* in the ablative, instead of *oleam* the common reading, making both *olea* and *nuce* depend on *in*, understood in the one clause and expressed in the other. We have not hesitated to adopt this emendation though sanctioned by the authority of no MS. The common lection is extremely aukward and inelegant, *intra* being a preposition in the first part of the line, and *extra* an adverb in the latter. Waddel conjectures *olea in*.

32. One of Bersmann's MSS. has *summam*.

33. Two of Valart's MSS. have *fortius*. Fea reads *scitius* on the authority of Eutyches (*ap. Putsch.* p. 2179.)

35. Many MSS. of Cruquius's, Pulmann's, Torrentius's, &c. have *chartis pretium*, which we have adopted with Cruquius, Bentley, Cuningam, and others, as softer than the common reading *pretium chartis*.

Inter quos referendus erit? veteresne poëtas?
An quos et praesens et postera respuat aetas? —
Iste quidem veteres inter ponetur honeste,
Qui vel mense brevi vel toto est junior anno. —
Utor permisso, caudaeque pilos ut equinae,
Paulatim vello, et demo unum, demo et item unum,
Dum cadat elusus ratione ruentis acervi,
Qui redit in fastos, et virtutem aestimat annis,
Miraturque nihil, nisi quod Libitina sacravit.
Ennius, et sapiens et fortis, et alter Homerus,
Ut critici dicunt, leviter curare videtur,
Quo promissa cadant et somnia Pythagorea.
Naevius in manibus non est, et mentibus haeret
Paene recens? adeo sanctum est vetus omne poëma.
Ambigitur quoties uter utro sit prior; aufert
Pacuvius docti famam senis, Accius alti:
Dicitur Afranî toga convenisse Menandro;
Plautus ad exemplar Siculi properare Epicharmi;
Vincere Caecilius gravitate, Terentius arte.
Hos ediscit, et hos arcto stipata theatro
Spectat Roma potens, habet hos numeratque poëtas
Ad nostrum tempus Livî scriptoris ab aevo.
Interdum vulgus rectum videt; est ubi peccat.
Si veteres ita miratur laudatque poëtas,
Ut nihil anteferat, nihil illis comparet, errat:
Si quaedam nimis antique, si pleraque dure
Dicere cedit eos, ignave multa fatetur,
Et sapit, et mecum facit, et Jove judicat aequo.

VARIOUS READINGS.

42. The common lection is *respuet*, in place of which Bentley recalls into the text *respuat* from several MSS. The subjunctive is preferable here on account of the doubt or uncertainty which it implies.

46. We have given with Bentley, on the authority of several MSS., *et item* in place of the common reading *etiam*. The former is more unusual, and therefore more likely to be the true lection. Cuningam, Sanadon, Wakefield, and Fea, adopt the emendation of Bentley.

48. The common reading is *ad fastos*, for which Bentley substitutes *in fastos* as the lection of the older MSS. N. Heinsius (*ad Ovid. Fast.* 1. 11.) conjectures *fastus*.

53. We have placed a mark of interrogation after *recens* with Bentley, Zeune, Hunter, and others, as evidently required by the sense. The common punctuation is a colon.

56. The more accurate reading is *Aceius*, not *Attius*.

67. We have given *cedit* with Bentley, though on the authority of a single MS., in place of the common reading *credit*. The meaning of Horace leads directly to the emendation. He endeavours to convince a man passionately fond of antiquity; the force of his reasoning makes an impression upon his opponent, and he is compelled at last though reluctantly, to concede the point in question. Bentley's emendation is adopted by Cuningam, Sanadon, Gesner, Oberlinus, Combe, Wakefield, Döring, Hunter, and others. *Credit* by no means marks this forced compliance.

Non equidem insector delendave carmina Livi
Esse reor, memini quae plagosum mihi parvo
Orbilium dictare: sed emendata videri
Pulchraque et exactis minimum distantia miror.
Inter quae verbum emicuit si forte decorum,
Si versus paulo concinnior unus et alter,
Injuste totum ducit venditque poëma.
Indignor quidquam reprehendi, non quia crasse
Compositum illepideve putetur, sed quia nuper;
Nec veniam antiquis, sed honorem et praemia posci.
Recte necne crocum floresque perambulet Attae
Fabula si dubitem, clament periisse pudorem
Cuncti paene patres, ea quum reprehendere coner,
Quae gravis Aesopus, quae doctus Roscius egit:
Vel quia nil rectum, nisi quod placuit sibi, ducunt;
Vel quia turpe putant parere minoribus, et, quae
Imberbi didicere, senes perdenda fateri.
Jam Saliare Numae carmen qui laudat, et illud,
Quod mecum ignorat, solus vult scire videri:
Ingeniis non ille favet plauditque sepultis,
Nostra sed impugnat, nos nostraque lividus odit.
Quod si tam Graïs novitas invisa fuisset,
Quam nobis, quid nunc esset vetus? aut quid haberet,
Quod legeret tereretque viritim publicus usus?

VARIOUS READINGS.

69. The old reading was *delendaque*, for which Baxter and Bentley gave *delendave* from MSS. The emendation has been very generally adopted. —In this same line, Bentley reads on the authority of a MS. *Laevi*, and contends that Livius Andronicus cannot be meant by Horace, but Laevius the author of a work entitled "Erotopaegnia." The critic thinks Livius too antiquated a writer to have been employed in the days of Horace for the purpose mentioned in the text. "Vix crediderim Orbilium illum (utcunque acerbum et plagosum, magni certe tum nominis Grammaticum, Suetonio teste, cui statua publica posita est, quique et filium et servum, a se institutos, professores post se reliquit) tam pravo et perverso fuisse judicio ut Opica illa Livii, *Nequinant*, *Dusmoso*, *Noegum*, *Topper*, et caetera portenta nobilibus pueris praelegeret. Hoc omnem superat fidem: ut et illud aeque, repertos tum esse, qui Liviana, etiam ipsi Ennio pro obsoletis et rancidis spreta, pulchra esse atque emendata, et exactis minimum distare contenderent." There is great force in this reasoning of Bentley's; nor should it be omitted that, in the opinion of the same great critic, many of the fragments ascribed to Livius Andronicus in Nonius and Priscian, belong properly to Laevius, whose name has been altered by the copyists to the more known one of the elder bard. Still, however, much may be said on the other hand, of that attachment to its earlier poetry, which constitutes so striking a feature in the literary history of every nation, and which, in the case of the Romans, would be blended with those strong national feelings that had been so sensibly affected by the literary superiority of captive Greece. We have allowed the common reading to stand. Very few have adopted Bentley's emendation.

73. The common text has *et* at the end of the line, which we have omitted with Bentley and others.

75. Bentley conjectures *verrilque*, but compare Juvenal, *Sat.* 7. 155. and *Cic. ad Att.* 13. 12.

80. Some MSS. have *clamant*.

85. We have given *Imberbi* which Cruquius and Bentley. It is likewise adopted by Cuningam, Sanadon, Gesner, Combe, Wakefield, Döring, Hunter, &c. The common reading is *Imberbes*.

90. Some of the old editions have *Graecis*.

92. Fulvius Ursinus marked *Quiritim* on the margin of the Aldine edition of 1519, for the almost universally received reading *viritim*, and on the authority of a MS. Fea adopts and endeavours to defend this emendation, on the ground that

Ut primum positis nugari Graecia bellis
Coepit, et in vitium fortuna labier aequa,
Nunc athletarum studiis, nunc arsit equorum;
Marmoris aut eboris fabros aut aeris amavit;
Suspendit picta vultum mentemque tabella;
Nunc tibicinibus, nunc est gavisa tragoedis:
Sub nutrice puella velut si luderet infans,
Quod cupide petiit, mature plena reliquit.
Quid placet aut odio est, quod non mutabile credas?
Hoc paces habuere bonae ventique secundi.
Romae dulce diu fuit et solenne, reclusa
Mane domo vigilare, clienti promere jura,
Cautos nominibus rectis expendere nummos,
Majores audire, minori dicere, per quae
Crescere res posset, minui damnosa libido.
Mutavit mentem populus levis, et calet uno
Scribendi studio: pueri que patresque severi
Fronde comas vincti coenant, et carmina dictant.
Ipse ego, qui nullos me affirmo scribere versus,
Invenior Parthis mendacior; et, prius orto
Sole vigil, calamum et chartas et scrinia posco.
Navim agere ignarus navis timet; abrotonum aegro
Non audet, nisi qui didicit, dare: quod medicorum est,
Promittunt medici; tractant fabrilia fabri:
Scribimus indocti doctique poëmata passim.
Hic error tamen, et levis haec insania, quantas

VARIOUS READINGS.

viritim and *publicus* clash. But *Quiritum* and *publicus* would give a meaning altogether at variance with the idea intended to be conveyed by Horace.

97. Cuningam reads *vultumque animumque*.

100. Some of the early editions have *relinquit*.

105. The MSS. vary, some having *Scriptos* and others *Cautos*. Either reading will produce the same meaning, only *Cautos* is more the technical language of the ancient lawyers, while *Scriptos* is the term that was more in use among the people at large. Bentley prefers the latter.—In this same line we have given *rectis* with Cruquius, Bentley, and others, in place of *certis*, which appears in several MSS. The phrase *certis nominibus* is equivalent to *certis causis*, *praetextis*, or *titulis*, which does not convey the intended meaning of Horace.

107. One of Bersmann's MSS. has *voluptas*.

109. The common texts have *pueri*. The present reading was first given by Cruquius.

111. Some MSS omit *me* which Gesner prefers.

112. Cuningam gives *prior* on conjecture.

115. Bentley suspects the true reading to be *melicorum*, and in the next line *melici*. Sanadon actually introduces them into his text. The objection to the common readings, *medicorum*, and *medici*, which all the MSS. and all other editions defend, is that they make the poet guilty of an awkward pleonasm, since he has already spoken of physicians in the 114th line. But the answer is an easy one. Horace after alluding to the proper treatment of a *particular* malady, passes to the *general* mention of the healing art. Besides, there is considerable doubt whether the term *melicus* can be used with propriety in the *professional* sense ("a musician") for which Bentley and Sanadon contend.

118. Boivin is of opinion that we should here insert Epist. 2. 2. 87-140. He is refuted by Bentley.

Virtutes habeat, sic collige: vatis avarus
Non temere est animus; versus amat, hoc studet unum;
Detrimenta, fugas servorum, incendia ridet;
Non fraudem socio, puerove incogitat ullam
Pupillo; vivit siliquis et pane secundo.
Militiae quamquam piger et malus, utilis urbi;
Si das hoc, parvis quoque rebus magna juvari.
Os tenerum pueri balbumque poëta figurat;
Torquet ab obscoenis jam nunc sermonibus aurem,
Mox etiam pectus praeceptis format amicis,
Asperitatis et invidiae corrector et irae;
Recte facta refert; orientia tempora notis
Instruit exemplis; inopem solatur et aegrum.
Castis cum pueris ignara puella mariti
Disceret unde preces, vatem ni Musa dedisset?
Poscit opem chorus, et praesentia numina sentit;
Coelestes implorat aquas, docta prece blandus
Avertit morbos, metuenda pericula pellit;
Impetrat et pacem, et locupletem frugibus annum.
Carmine dî superi placantur, carmine manes.
Agricolae prisci, fortes, parvoque beati,
Condita post frumenta, levantes tempore festo
Corpus, et ipsum animum spe finis dura ferentem,
Cum sociis operum, pueris, et conjuge fida,
Tellurem porco, Silvanum lacte piabant,
Floribus et vino Genium, memorem brevis aevi.
Fescennina per hunc invecta licentia morem

VARIOUS READINGS.

121. The MSS. and editions vary. Some have *puero vel cogitat*, others *puerove excogitat*. The Aldine editions of 1501 and 1509 have *puero non cogitat*, which is given also by the Basle editions of 1527 and 1531. Torrentius thinks *incogito* an unusual word: it occurs, however, in Plautus and Terence, not indeed in its own regular tenses, but in the participial forms *incogitans* and *incogitatus*.

129. Some MSS. of Canter's (Nov. Lect. 4. 12.) Torrentius's, Valart's, Gesner's, and Fea's have *correptor*.

130. One of Pulmann's MSS. and one of Fea's, have *noctis*, which is given also in the Venice editions of 1481 and 1490.

135. One of Bersmann's MSS. has *opes* in place of *aquas*.—In this same line the received punctuation is to have a semicolon after *blandus*, and no comma after *aquas*. We have adopted, however, the suggestion of Bentley (*Curae Novissimae*) and have removed the semicolon at the end of the line, placing a comma after *aquas*.

136. One of Bersmann's MSS. has *tollit*, which is also given by Cuningam.

142. Several of the early editions have *et pueris*, which Torrentius condemned in a note and Bentley first rejected from the text. It has been omitted subsequently in the best editions.

143. Cuningam reads *porca* on conjecture. But the common reading *porco* must not be altered, as *porcus* is in strictness an epicene noun. Thus, we have in Cato (*R. R. c.* 134.) "Priusquam *porcum feminam* immolabis." and in Cicero, (*De Legg.* 2. 22.) "*Porco femina* piaculum pati." Festus too informs us, that in the ancient pontifical books *haec porcus* and *haec agnus* were used.

145. Bentley conjectures *invecta* for the common reading *inventa*. The MSS. have all *inven-*

Versibus alternis opprobria rustica fudit;
Libertasque recurrentes accepta per annos
Lusit amabiliter, donec jam saevus apertam
In rabiem verti coepit jocus, et per honestas
Ire domos impune minax. Doluere cruento
Dente lacessiti; fuit intactis quoque cura
Conditione super communi; quin etiam lex
Poenaque lata, malo quae nollet carmine quemquam
Describi. Vertere modum, formidine fustis
Ad bene dicendum delectandumque redacti.
Graecia capta ferum victorem cepit, et artes
Intulit agresti Latio: sic horridus ille
Defluxit numerus Saturnius; et grave virus
Munditiae pepulere: sed in longum tamen aevum
Manserunt hodieque manent vestigia ruris.
Serus enim Graecis admovit acumina chartis;
Et post Punica bella quietus quaerere coepit,
Quid Sophocles et Thespis et Aeschylus utile ferrent.
Tentavit quoque rem, si digne vertere posset;
Et placuit sibi, natura sublimis et acer;
Nam spirat tragicum satis, et feliciter audet;
Sed turpem putat inscite metuitque lituram.
Creditur, ex medio quia res arcessit, habere
Sudoris minimum, sed habet Comoedia tanto
Plus oneris, quanto veniae minus. Adspice, Plautus
Quo pacto partes tutetur amantis ephebi;
Ut patris attenti; lenonis ut insidiosi:
Quantus sit Dossennus edacibus in parasitis;
Quam non adstricto percurrat pulpita socco.
Gestit enim nummum in loculos demittere, post hoc

VARIOUS READINGS.

fû, but *invecta* is given in the citation of this line by Barth, (*ad Claud.* p. 765.) and also by Politian, Brisson, Passerat, Popma, and Ferrarius. Bentley has been followed by Cuningam, Sanadon, Valari, Wakefield and others. We have likewise adopted the emendation as far preferable to the harsh reading of the common texts.

149. The common reading *verti coepit* owes its origin to some unknown hand according to Bentley. The critic gives *coepit verti* on the authority of the best MSS. and editions, as rendering the line more full and sonorous.

153. Cuningam gives *Poenaque sancta, malo nollet quae.* Some MSS. have *Poenaque nata,* others *Poenaque data.*

158. Auratus and Rutgersius conjecture *vi rus,* but are refuted by Bentley.

160. Valart (*Praef. ad Hor.* xiv.) conjectures *ruri.*

167. The common reading is *in scriptis,* which originated with the early editions. The most ancient MSS. have *inscite,* which seems to have been the reading of the scholiasts who explain it by *stulte.* Cuningam conjectures *in schediis.*

173. Some MSS. and editions have *Dorsennus.*

175. Three of Bersmann's MSS. have *post haec.* Other MSS. and also many of the early editions give *posthac.*

Securus, cadat an recto stet fabula talo.
Quem tulit ad scenam ventoso Gloria curru,
Exanimat lentus spectator, sedulus inflat.
Sic leve, sic parvum est, animum quod laudis avarum
Subruit ac reficit. Valeat res ludicra, si me
Palma negata macrum, donata reducit opimum.
Saepe etiam audacem fugat hoc terretque poëtam,
Quod numero plures, virtute et honore minores,
Indocti stolidique, et depugnare parati,
Si discordet eques, media inter carmina poscunt
Aut ursum aut pugiles: his nam plebecula gaudet.
Verum equitis quoque jam migravit ab aure voluptas
Omnis ad incertos oculos et gaudia vana.
Quatuor aut plures aulaea premuntur in horas,
Dum fugiunt equitum turmae peditumque catervae;
Mox trahitur manibus regum fortuna retortis;
Esseda festinant, pilenta, petorrita, naves;
Captivum portatur ebur, captiva Corinthus.
Si foret in terris, rideret Democritus; seu
Diversum confusa genus panthera camelo,
Sive elephas albus vulgi converteret ora:
Spectaret populum ludis attentius ipsis,
Ut sibi praebentem mimo spectacula plura.
Scriptores autem narrare putaret asello
Fabellam surdo. Nam quae pervincere voces
Evaluere sonum, referunt quem nostra theatra?
Garganum mugire putes nemus, aut mare Tuscum;
Tanto cum strepitu ludi spectantur, et artes,
Divitiaeque peregrinae; quibus oblitus actor
Quum stetit in scena, concurrit dextera laevae.
Dixit adhuc aliquid? — Nil sane. — *Quid placet ergo?* —
Lana Tarentino violas imitata veneno.

VARIOUS READINGS.

178. The collation of Saxius has *instat*.

180. We have given *Subruit ac* with Bentley. The common reading is *Subruit aut*.

184. The collation of Saxius has *decertare*.

186. Bos conjectures *plaudit*. The collation of Saxius has the same reading, which is likewise found in one MS. of Cruquius's and in one of Oberlinus's.

188. "Not all their veneration for MSS.," observes Francis, "could hinder Dr. Bentley, and Mr. Cuningam from altering the text and spoiling the beautiful image so happily expressed by *incertos*. The first of these critics reads *ingratos*, the other recommends *incestos*."

198. The MSS. vary. Some of Cruquius's have *mimum*, to which he gives the preference in a note, and which Bentley is inclined to recommend. (*Curae Novissimae.*) The construction which the latter gives, if *mimum* be adopted, appears to us excessively harsh. *Populum, ut mimum, praebentem sibi plura ludis ipsis.* Other MSS. read *nimio*, and others again *nimium*.

205. One of Bersmann's MSS. has *constitit*.

Ac ne forte putes, me, quae facere ipse recusem,
Quum recte tractent alii, laudare maligne;
Ille per extentum funem mihi posse videtur
Ire poëta; meum qui pectus inaniter angit,
Irritat, mulcet, falsis terroribus implet,
Ut magus, et modo me Thebis, modo ponit Athenis.
Verum age, et his, qui se lectori credere malunt,
Quam spectatoris fastidia ferre superbi,
Curam redde brevem, si munus Apolline dignum
Vis complere libris, et vatibus addere calcar,
Ut studio majore petant Helicona virentem.
Multa quidem nobis facimus mala saepe poëtae,
(Ut vineta egomet caedam mea) quum tibi librum
Sollicito damus aut fesso; quum laedimur, unum
Si quis amicorum est ausus reprendere versum;
Quum loca jam recitata revolvimus irrevocati;
Quum lamentamur, non apparere labores
Nostros, et tenui deducta poëmata filo;
Quum speramus eo rem venturam, ut simul atque
Carmina rescieris nos fingere, commodus ultro
Arcessas, et egere vetes, et scribere cogas.
Sed tamen est operae pretium cognoscere, quales
Aedituos habeat belli spectata domique
Virtus, indigno non committenda poëtae.
Gratus Alexandro regi Magno fuit ille
Choerilus, incultis qui versibus et male natis
Retulit acceptos, regale numisma, Philippos.
Sed veluti tractata notam labemque remittunt
Atramenta, fere scriptores carmine foedo
Splendida facta linunt. Idem rex ille, poëma
Qui tam ridiculum tam care prodigus emit,

VARIOUS READINGS.

207. Marcilius, and also Markland, (*ad Stat. Sylv.* 2. 3. p. 101.) are in favour of *Laena*. Wakefield adopts this emendation, but Fea well observes, "Cur admirationem tantam spectatorum ad solam *laenam*, speciem vestis, referamus?

213. Wakefield (*Silv. Crit.* 4. p. 3.) reads *Et, magus ut, modo me Thebis, modo ponit Athenis*. Rutgersius conjectures, *Ut me Argis, modo me Thebis, modo ponat Athenis*. Neither of these emendations is at all needed.

216. Bentley reads *impende* in place of the common lection *redde*, on the authority of a single MS. It is more than probable, however, that *impende* is a mere gloss; since how can it be imagined that the copyists could ever have changed it into *redde*. As to the meaning of *redde*, in this passage, which Bentley professes not to understand, we apprehend no difficulty whatever exists, *vid.* Explanatory notes.

229. Here D. Heinsius thinks should be inserted Epist 2. 2. 87—140. He is refuted by Bentley.

Edicto vetuit, ne quis se, praeter Apellem,
Pingeret, aut alius Lysippo duceret aera
Fortis Alexandri vultum simulantia. Quod si
Judicium subtile videndis artibus illud
Ad libros et ad haec Musarum dona vocares,
Boeotûm in crasso jurares aëre natum.
At neque dedecorant tua de se judicia, atque
Munera, quae multa dantis cum laude tulerunt,
Dilecti tibi Virgilius Variusque poëtae:
Nec magis expressi vultus per aënea signa,
Quam per vatis opus mores animique virorum
Clarorum apparent. Nec sermones ego mallem
Repentes per humum, quam res componere gestas;
Terrarumque situs et flumina dicere, et arces
Montibus impositas, et barbara regna, tuisque
Auspiciis totum confecta duella per orbem,
Claustraque custodem pacis cohibentia Janum,
Et formidatam Parthis te principe Romam;
Si, quantum cuperem, possem quoque. Sed neque parvum
Carmen majestas recipit tua, nec meus audet
Rem tentare pudor, quam vires ferre recusent.
Sedulitas autem stulte, quem diligit, urguet,
Praecipue quum se numeris commendat et arte:
Discit enim citius meminitque libentius illud,
Quod quis deridet, quam quod probat et veneratur.
Nil moror officium quod me gravat, ac neque ficto
In pejus vultu proponi cereus usquam,
Nec prave factis decorari versibus opto:
Ne rubeam pingui donatus munere, et una
Cum scriptore meo, capsa porrectus aperta,
Deferar in vicum vendentem thus et odores
Et piper et quidquid chartis amicitur ineptis.

VARIOUS READINGS.

240. Lambinus conjectures *cuderet* for *duceret*. Fabricius and Bentley adopt this emendation, but are not followed by many subsequent editors. The objection to the common reading is, that *ducere* applies only with propriety to the form and not to the material itself. "Si hoc recte statuit vir doctissimus," acutely observes Hunter, alluding to Bentley, "quid erit, aes *ductile*?"

246. Cuningam reads *tulere*.

249. Cuningam reads *moresque*.

251. Two of Valart's MSS. have *res quam*.

259. Three of Valart's MSS. and some of Fea's have *recusant*.

261. Some of Combe's MSS. have *numeris cum se*.

268. The MSS. and editions vary between *aperta* and *operta*. The former appears to be the better reading. "*Aperta* mihi magis placet," observes Gesner, "quod videntur magis negligi quae aperta capsa feruntur."

270. Wakefield proposes to change *ineptis* to *inemptis*. "Such books as nobody will buy," which

Epistola II.

AD JULIUM FLORUM.

Flore, bono claroque fidelis amice Neroni,
Si quis forte velit puerum tibi vendere, natum
Tibure vel Gabiis, et tecum sic agat: *Hic et*
Candidus, et talos a vertice pulcher ad imos,
Fiet eritque tuus nummorum millibus octo,
Verna ministeriis ad nutus aptus heriles,
Literulis Graecis imbutus, idoneus arti
Cuilibet, argilla quidvis imitaberis uda:
Quin etiam canet indoctum, sed dulce bibenti.
Multa fidem promissa levant, ubi plenius aequo
Laudat venales, qui vult extrudere, merces.
Res urguet me nulla; meo sum pauper in aere:
Nemo hoc mangonum faceret tibi: non temere a me
Quivis ferret idem: semel hic cessavit, et, ut fit,
In scalis latuit metuens pendentis habenae.
Des nummos, excepta nihil te si fuga laedit.
Ille ferat pretium, poenae securus, opinor.
Prudens emisti vitiosum; dicta tibi est lex:
Insequeris tamen hunc, et lite moraris iniqua.
Dixi me pigrum proficiscenti tibi, dixi
Talibus officiis prope mancum; ne mea saevus
Jurgares ad te quod epistola nulla veniret.
Quid tum profeci, mecum facientia jura
Si tamen attentas? Quereris super hoc etiam, quod
Exspectata tibi non mittam carmina mendax.

VARIOUS READINGS.

he thinks more facetious,' and according to the intention of Horace. This same reading, *inemptis*, occurs in one of Cruquius's MSS. and one of Fea's, as also in the Florence edition of 1482, in that of Venice 1483, and in a few others.

Epist. 2.

3. One or two of Fea's MSS. have *Hic est*, but written *Hic ist*.

6. In place of the common reading *imitabitur*, we have given *imitaberis*, as found in the oldest of Cruquius's MSS. and adopted in the best editions.

11. Four of Cruquius's MSS. have *excluderet*, which Cuningam receives.

16. Some of the early editions give *laedat*, which Fea adopts. But *laedit*, as Bentley remarks, is more in accordance with the usual style of Horace.

17. Some MSS. and a few early editions have *feret*.

22. Many MSS. have *rediret* in place of *veniret*. Gesner gives the preference to the former, which supposes Florus to have written first, and Horace to have neglected to reply.

Luculli miles collecta viatica multis
Aerumnis, lassus dum noctu stertit, ad assem
Perdiderat: post hoc vehemens lupus, et sibi et hosti
Iratus pariter, jejunis dentibus acer,
Praesidium regale loco dejecit, ut aiunt,
Summe munito et multarum divite rerum.
Clarus ob id factum, donis ornatur honestis;
Accipit et bis dena super sestertia nummûm.
Forte sub hoc tempus castellum evertere praetor
Nescio quod cupiens, hortari coepit eundem
Verbis, quae timido quoque possent addere mentem:
I, bone, quo virtus tua te vocat. I pede fausto,
Grandia laturus meritorum praemia! Quid stas?
Post haec ille catus, quantumvis rusticus, *Ibit,*
Ibit eo quo vis, qui zonam perdidit, inquit.
Romae nutriri mihi contigit atque doceri
Iratus Graiis quantum nocuisset Achilles:
Adjecere bonae paulo plus artis Athenae;
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi quaerere verum.
Dura sed emovere loco me tempora grato,
Civilisque rudem belli tulit aestus in arma,
Caesaris Augusti non responsura lacertis.
Unde simul primum me dimisere Philippi,
Decisis humilem pennis, inopemque paterni
Et laris et fundi, paupertas impulit audax
Ut versus facerem: sed, quod non desit, habentem
Quae poterunt unquam satis expurgare cicutae,
Ni melius dormire putem quam scribere versus?

VARIOUS READINGS.

28. Markland (*Ep. Crit.* 166.) conjectures, *post hoc* (*vehemens lupus ut*) *sibi et hosti*, and so also Valart (*Praef. ad Hor.* xv.) But the emendation is condemned by Bentley.

32. Cuningam reads *facti*. The collation of Saxius has *factus* and *ornatus*. Wakefield thinks that we should read *oneratur*, from the use made by Terence, Claudian, and Silius of that verb.

36. Cuningam reads *mentis*.

44. Cuningam reads *vellem* for *possem*, on the authority of some MSS. The same reading occurs in one of Pulmann's MSS. and in a few of Fea's.

46. Several MSS. and early editions have *amovere* which is adopted by H. Stephens, D. Heinsius, Desprez, and Bond.

53. Cuningam reads *expugnare* from a MS. The same reading is found in one or two of Fea's. Gesner is in favour of this lection, though he does not receive it unto the text: observing: "*Expugnare* pro *expurgare* commodum huic rei videtur. Cicuta non *purgat* ut helleborum, sed *pugnat* contra calorem." The common reading, however, may be made to bear the same interpretation; and so Döring explain it, "*Expurgare*, liberare calore, cicutae frigore in pectore extincto." —In this same line, Lambinus has *Sicyas* for *cicutae*, on conjecture.

Singula de nobis anni praedantur euntes;
Eripuere jocos, Venerem, convivia, ludum;
Tendunt extorquere poëmata: quid faciam vis?
Denique non omnes eadem mirantur amantque:
Carmine tu gaudes; hic delectatur iambis;
Ille Bioneis sermonibus et sale nigro.
Tres mihi convivae prope dissentire videntur,
Poscentes vario multum diversa palato.
Quid dem? quid non dem? Renuis quod tu, jubet alter;
Quod petis, id sane est invisum acidumque duobus.
Praeter cetera, me Romaene poëmata censes
Scribere posse, inter tot curas totque labores?
Hic sponsum vocat, hic auditum scripta relictis
Omnibus officiis: cubat hic in colle Quirini,
Hic extremo in Aventino; visendus uterque:
Intervalla vides humane commoda. — *Verum*
Purae sunt plateae, nihil ut meditantibus obstet. —
Festinat calidus mulis gerulisque redemtor;
Torquet nunc lapidem, nunc ingens machina tignum;
Tristia robustis luctantur funera plaustris;
Hac rabiosa fugit canis, hac lutulenta ruit sus:
I nunc, et versus tecum meditare canoros.
Scriptorum chorus omnis amat nemus, et fugit urbes,
Rite cliens Bacchi, somno gaudentis et umbra.
Tu me inter strepitus nocturnos atque diurnos
Vis canere, et contacta sequi vestigia vatum?

VARIOUS READINGS.

56. The collation of Saxius has *ludos*.

62. Cuningam conjectures *nimium diversa*, which same reading occurs in one of Talbot's MSS.

63. In place of the common reading *Renuis tu, quod* we have given with Bentley, on the authority of a very ancient Leyden MS., and three other MSS. of good repute, *Renuis quod tu*, which is certainly preferable. Fea and Valart find this same lection in several of their MSS.

65. Some of Valart's MSS. have *Romae mene*, which same reading appears in many of the early editions, commencing with that of Aldus 1501. The best MSS., however, have *Romaene*.

68. The collation of Saxius has *valle*. In this same line, Heinsius (*ad Ovid. Fast.* 4, 375.) and also Cuningam, conjecture *Quirino*.

70. Cruquius conjectures *rerum*. Gesner is incorrect in stating that this is done by him on the authority of MSS.

71. Glareanus has *Plures* in place of *Purae*. —In this same line Cruquius gives *obsit*, on the authority of two MSS., but with no great propriety. The same reading occurs in one or two of Fea's MSS.

80. The true reading of this line has been very much disputed. Some of the MSS. exhibit *contacta*, one of Cruquius's *contata*, another *cunctata*, one of Bentley's *cinctuta*, &c. The common reading, which is found in most MSS. and early editions, is *contracta*. This last Gesner considers the best, observing: "nihil melius vulgato *contracta*, i. e. angusta, quae pauci sequi possunt, ut στενὴ πόλη Matth. 7. 13." The explanation which he here gives, few will consider the true one, while all must condemn the impropriety, and we may be allowed to add, the bad taste, of the illustration. Döring, however, gives nearly the same interpretation with Gesner. "Verba igitur *et contracta sequi vestigia vatum* explico: et facere quod poetae in loca sola et arcta contracti faciunt." Döring thinks that the meaning of *contracta* is

Ingenium, sibi quod vacuas desumsit Athenas,
Et studiis annos septem dedit, insenuitque
Libris et curis, statua taciturnius exit
Plerumque, et risu populum quatit: hic ego rerum
Fluctibus in mediis, et tempestatibus urbis,
Verba lyrae motura sonum connectere digner?
Auctor erat Romae consulto rhetor, ut alter
Alterius sermone meros audiret honores;
Gracchus ut hic illi foret, huic ut Mucius ille.
Quî minus argutos vexat furor iste poëtas?

VARIOUS READINGS.

this line is clearly established by Epist. 1. 7. 12. "*Contractusque leget.*" We must differ from him in this respect. Lambinus explains the common reading in the same way with Gesner and Döring. The lection *contacta*, however, which we have mentioned above, is undoubtedly the true one. It occurs in three of the Blandinian MSS., in five of Cruquius's other MSS., in six of Lambinus's, in seven of Torrentius's, and in many of Fea's and Valart's. The explanation of Torrentius is as follows: "Ut quam proxime sequatur eorum vestigia, qui vatum nomen meruere, ita ut *tangere* etiam, et, quod dicere solemus, *pedem pede premere* videatur." To this, however, Bentley replies, "Quî vero fieri potest ut *sequaris contacta?* ut sequaris, quae jam *contigeris et assecutus sis?* Haec plane pugnant, et a sensu usuque abhorrent." The learned and acute Hunter has, we conceive, completely disarmed, in this instance at least, the great critic of England. "At quicquid contra statuerit vir acutissimus," observes the Professor of St. Andrew's, "verba *sequi contacta*, probatissimorum scriptorum auctoritate aliter accipere licet, hoc sensu nimirum, *usque sequi, donec contigeris.* Apud Virgilium Juno precatur Æolum his verbis,

Incute vim ventis, *submersasque obrue* puppes:
Aut *age diversos*, et disjice corpora ponto.
(*Aen.* 1. 69. seq.)

ubi *obrue submersos*, nequaquam est *obrue quae jam submersae sint*, sed omnino explicandum est, *obrue donec submersi fuerint:* neque epitheton *diversos*, eos designat qui *jam diversi sunt*, sed eos qui *agendo deinde diversi eunt. Age diversos* est, *ita age ut sint diversi.*" In farther confirmation of his opinion Hunter cites *Virg. Æn.* 8. 260 seqq. and 9. 535. seqq.

81. Cuningam reads on conjecture *Ingenium, sibi qui* by synesis, and in the 83d line changes *taciturnius* to *taciturnior*. Four of Valart's MSS. likewise give *Ingenium, sibi qui*. Sanadon appears to entertain a very exalted idea of Cuningam's emendation. "Monsieur Cuningam a seul la gloire d'avoir retabli le texte."

87. D. Heinsius transfers this line, and all that follow, down to the 140th, to Epist. 2. 2. 229 seqq. and Boivin to the 118th line of the same Epistle. Both are refuted by Bentley. *vid.* Explanatory notes.—As regards the true reading of this line, much uncertainty exists. The common lection is *Frater erat Romae consulti rhetor, ut*, &c., to which Bentley objects, citing at the same time the opinion of Heinsius against its purity. The argument of the English critic is, that even allowing *ut* in this passage the force of *ita ut*, which is far from common in Horace, still some adjective is wanted to complete the sentence. He proposes therefore to read *Pactus erat Romae consulto rhetor, ut*, &c. Withofius in like manner condemns the common reading, observing, "Si fratres fuissent, quis credidisset se ita mutuo laudantibus? aut quos sibi crediturus esse sperare potuissent? Quis impudentiam non albis dentibus risisset?" He then proceeds to suggest *Auctor erat Romae consulto*, &c., which we have adopted in our text. In favour of this emendation it may be urged that the initial letter of *Auctor* may easily have been altered through mistake, as the very next line commences with the same capital, while the change from *uctor* to *rater* is far from being difficult or improbable. Baxter, who retains the common text, explains *frater* as meaning "a sworn brother." Gesner observes, "Etiamsi *fratres* ponas sanguine: tamen potest frater etiam reduplicative poni, Frater erat adeo frater i. e. similis, ut, &c.," and refers to Sat. 2. 3. 244. Few, we conceive, will relish such an interpretation. Wieland also keeps the common reading unaltered, and thinks it a matter of indifference whether *fratres* be taken to denote, in this passage, the relationship which it naturally implies, or merely the idea attached to it by Baxter. He inclines, however, to the former. "Ob die zwei Brüder, die einander so schöne Complimente machten, wirkliche leibliche Brüder waren, oder nur '*sworn brothers*,' wie Baxter meint, kann uns sehr gleichgultig seyn; ich sehe aber nicht, warum Man von dem buchstäblichen Sinn des Worts Brüder abgehen soll: zumal da der Spass dadurch nur desto besser wird." Upon the whole we trust that the alteration we have made in the text will be thought to present the most satisfactory meaning.

89. Bentley restored *huic ut Mucius ille* in the place of *hic ut Mucius illi*, the reading of most previous editions. Bentley's emendation is now universally received.

90. Bentley conjectures *versat*. His emendation is praised by Burmann (*ad Propert.* 3. 9. 1.)

Carmina compono, hic elegos; mirabile visu
Caelatumque novem Musis opus! Adspice primum,
Quanto cum fastu, quanto molimine circum-
Spectemus vacuam Romanis vatibus aedem!
Mox etiam, si forte vacas, sequere, et procul audi,
Quid ferat et quare sibi nectat uterque coronam.
Caedimur, et totidem plagis consumimus hostem,
Lento Samnites ad lumina prima duello.
Discedo Alcaeus puncto illius: ille meo quis?
Quis, nisi Callimachus? si plus adposcere visus,
Fit Mimnermus, et optivo cognomine crescit.
Multa fero, ut placem genus irritabile vatum,
Quum scribo, et supplex populi suffragia capto:
Idem, finitis studiis et mente recepta,
Obturem patulas impune legentibus aures.
Ridentur mala qui componunt carmina: verum
Gaudent scribentes, et se venerantur, et ultro,
Si taceas, laudant quidquid scripsere, beati.
At qui legitimum cupiet fecisse poëma,
Cum tabulis animum censoris sumet honesti;
Audebit quaecunque parum splendoris habebunt,
Et sine pondere erunt, et honore indigna ferentur,
Verba movere loco, quamvis invita recedant,
Et versentur adhuc intra penetralia Vestae.
Obscurata diu populo bonus eruet, atque
Proferet in lucem speciosa vocabula rerum,
Quae, priscis memorata Catonibus atque Cethegis,
Nunc situs informis premit et deserta vetustas:
Adsciscet nova, quae genitor produxerit usus.
Vehemens et liquidus, puroque simillimus amni,
Fundet opes, Latiumque beabit divite lingua.
Luxuriantia compescet, nimis aspera sano

VARIOUS READINGS.

92. Bentley conjectures *Sacratumque* for *Caelatumque*.
95. Several MSS., have *vacat*.
98. One or two of the early editions have *limina*, and two of the Blandinian MSS. have *lumina prona*.
100. One of Cruquius's MSS. has *si plus se attollere*.
102. Cuningam in a note conjectures *vates*.
105. Wakefield reads, on conjecture, *obtundam*.
107. The collation of Saxius has *scriptores, sed* for *scribentes, et*.
120. Some of Fea's MSS. have *Hic vehemens liquidus*; others *Et liquidus vehemens*. Turnebus conjectures *Vemens*, but without any necessity, since the synaeresis operates of course on *Vehemens*, an anapaest being inadmissible in hexameter verse.
122. Cuningam, in a note, conjectures *depascet*.

Levabit cultu, virtute carentia tollet:
Ludentis speciem dabit, et torquebitur, ut qui
Nunc Satyrum nunc agrestem Cyclopa movetur.
  Praetulerim scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere et ringi. Fuit haud ignobilis Argis,
Qui se credebat miros audire tragoedos,
In vacuo laetus sessor plausorque theatro;
Cetera qui vitae servaret munia recto
More; bonus sane vicinus, amabilis hospes,
Comis in uxorem, posset qui ignoscere servis,
Et signo laeso non insanire lagenae;
Posset qui rupem et puteum vitare patentem.
Hic ubi cognatorum opibus curisque refectus
Expulit elleboro morbum bilemque meraco,
Et redit ad sese: Pol, me occidistis, amici,
Non servastis, ait, cui sic extorta voluptas,
Et demtus pretium mentis gratissimus error.
  Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum;
Ac non verba sequi fidibus modulanda Latinis,
Sed verae numerosque modosque ediscere vitae.
Quocirca mecum loquor haec, tacitusque recordor:
Si tibi nulla sitim finiret copia lymphae,
Narrares medicis: quod, quanto plura parâsti,
Tanto plura cupis, nulline faterier audes?
Si vulnus tibi monstrata radice vel herba
Non fieret levius, fugeres radice vel herba
Proficiente nihil curarier. Audieras, cui
Rem dî donarent, illi decedere pravam

VARIOUS READINGS.

125. Zarot's edition, and that of Milan 1477, give *imitatur*.

128. Two of Torrentius's MSS. have *Argos*, and so Sanadon reads.

138. Ascensius and Cuningam have *rediit ad se*.

140. In place of the common reading *per vim*, we have adopted the singularly elegant one which Zarot's edition presents, in behalf of which we will give the words of Gesner: "Pulcherrimam sententiam parit lectio Zaroti; qua *pretium mentis* dicitur *error gratissimus*: g. d. facile aliquis sana mente careat, ut tam jucundo errore fruatur. Consilio emendandi adscribi vix potest in editione tot deformata sphalmatis: igitur aut ex bono archetypo est, aut casus plane similis illi, cum impacta temere spongia Nealcis equo spumam effecit, quam ars pictoris desperarat."

152. All the MSS. give *donarent* excepting one of Bersmann's, which has *donarent*, and one belonging to Trinity College, Cambridge, together with a few of Fea's, in which *donarant* occurs. Bentley conjectures *donarint*, observing, "Ita loquuntur, qui *pure* scribant." Hunter with great propriety condemns this emendation on the ground that when a sentence is introduced, as in the present case, by a past tense, the acknowledged usage

Stultitiam ; et, quum sis nihilo sapientior, ex quo
Plenior es, tamen uteris monitoribus isdem ?
At si divitiae prudentem reddere possent,
Si cupidum timidumque minus te ; nempe ruberes,
Viveret in terris te si quis avarior uno.
Si proprium est, quod quis libra mercatus et aere est,
Quaedam, si credis consultis, mancipat usus :
Qui te pascit ager, tuus est ; et villicus Orbî,
Quum segetes occat tibi mox frumenta daturas,
Te dominum sentit : das nummos, accipis uvam,
Pullos, ova, cadum temeti : nempe modo isto
Paulatim mercaris agrum, fortasse trecentis,
Aut etiam supra, nummorum millibus emtum.
Quid refert, vivas numerato nuper an olim ?
Emtor Aricini quondam Veientis et arvi
Emtum coenat olus, quamvis aliter putat ; emtis
Sub noctem gelidam lignis calefactat aënum ;
Sed vocat usque suum, qua populus adsita certis
Limitibus vicina refugit jurgia ; tanquam
Sit proprium quidquam, puncto quod mobilis horae,
Nunc prece, nunc pretio, nunc vi, nunc morte suprema,
Permutet dominos et cedat in altera jura.
Sic, quia perpetuus nulli datur usus, et heres
Heredem alterius velut unda supervenit undam,
Quid vici prosunt aut horrea ? Quidve Calabris

VARIOUS READINGS.

of the Latin tongue demands an imperfect or pluperfect in the verb which follows. In support of this position he cites *Virg. Æn.* 1. 20.

" Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim *quae verteret* arces."

154. Some MSS. of Lambinus's, Pulmann's, Gesner's, Valart's and Feu's, have *rationibus* in place of *monitoribus*.

155. The collation of Saxius has *sapientem*.

158. Lambinus first adopted *mercatus et aere est*, on the authority of MSS., and it has been given in nearly all the subsequent editions. Fea, however, prefers *mercatur, et aere ;* which many MSS. and early editions exhibit.

161. The older MSS. give *daturas*, others *daturus*. The former was first received into the text by Cruquius, and subsequently re-produced by Bentley. It is given in the best editions since his time. Dacier's opposition to *daturas* is very effectually put down by the English critic.

167. Cruquius adopts *quoniam*, the reading of some MSS., and Torrentius praises it in a note ; but it is very properly rejected by Talbot, and *quondam* given in its place.

171. Some MSS. have *refigit*, which Bentley adopts.

173. The common reading is *sorte suprema*. The true lection, however, is *morte suprema*, which is found in the best MSS. and in all the early editions down to that of Aldus 1501. Aldus first substituted *sorte* for *morte*, which almost all subsequent editions have adopted. Bentley, however, rejects it on the ground that *sorte suprema* does not signify death, which the poet must here necessarily mean, but danger, difficulty, distress before death. He therefore restores *morte suprema* (i. e. morte ad postremum) which Sanadon also receives.

175. Sanadon reads *Sed* for *Sic* on the authority of a MS.

177. Canter (*Nov. Lect.* 12.) contends that the true reading is *Quid viles prosunt ;* and so Marci-

Saltibus adjecti Lucani, si metit Orcus
Grandia cum parvis, non exorabilis auro?
Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas,
Argentum, vestes Gaetulo murice tinctas,
Sunt qui non habeant, est qui non curat habere.
Cur alter fratrum cessare et ludere et ungi
Praeferat Herodis palmetis pinguibus; alter,
Dives et importunus, ad umbram lucis ab ortu
Silvestrem flammis et ferro mitiget agrum,
Scit Genius, natale comes qui temperat astrum,
Naturae deus humanae, mortalis in unum-
Quodque caput, vultu mutabilis, albus et ater.
Utar, et ex modico, quantum res poscet, acervo
Tollam; nec metuam, quid de me judicet heres,
Quod non plura datis invenerit: et tamen idem
Scire volam, quantum simplex hilarisque nepoti
Discrepet, et quantum discordet parcus avaro.
Distat enim, spargas tua prodigus, an neque sumtum
Invitus facias neque plura parare labores,
Ac potius, puer ut festis quinquatribus olim,
Exiguo gratoque fruaris tempore raptim.
Pauperies immunda procul procul absit: ego, utrum
Nave ferar magna an parva, ferar unus et idem.
Non agimur tumidis velis aquilone secundo;

VARIOUS READINGS.

lius and others. In Porphyrion's explanation of this passage the term *vineis* occurs, ("nihil prodesse vineis aut horreis," &c.,) which has given rise to the conjectural emendation just mentioned. The text of Porphyrion, however, evidently needs correction here, and for *vineis* we ought to read *vicis*.

182. The common reading *curat* occurs in three of Valart's MSS. It is condemned by Bentley.

199. One of Pulmann's MSS., and also two of Valart's and one of Fea's, have *immunda procul procul absit:* which Bentley receives into the text. He is followed by Cuningam, Sanadon, Valart, Wakefield, and others. Gesner, however, retains the common reading *domus* in part, by omitting the final letter and converting the word into the ablative form: *immunda domu procul absit:* He observes at the same time in a note, "Si quid mutare velim, pro *domus* vel *domu* ponam *modo:* quod permutari saepius observat Burmannus ad Ovid. Art. 1. 361. *Procul* repeti, nimis hic Tragicum vel Paratragicum potius. Sed nec *domus* nec *domu* damnare ausim." Fea agrees in censuring the repetition of *procul*, and reads *domus*. We are persuaded notwithstanding, that Bentley's reading is the true one. Horace is not speaking of a *house* but of a *ship;* and such a mixture of images would spoil the metaphor. Besides, there is something very suspicious in the appearance of several of the MSS. Two of the oldest of Bentley's exhibit the line in a mutilated state, *Pauperies immunda procul absit: ego utrum*, while another MS., as also many of the early editions, have *Pauperies immunda procul domus absit*, &c. It requires but little sagacity to perceive that there is something wrong here; and this, coupled with the fact that one of Pulmann's MSS. actually exhibits *procul procul absit*, and likewise with the well known custom, on the part of many of the copyists, of expressing a term but once though it ought to have been twice inserted, as *procul*, for example, instead of *procul procul*, can leave very little doubt as to the correctness of Bentley's emendation.

Non tamen adversis aetatem ducimus austris;
Viribus, ingenio, specie, virtute, loco, re,
Extremi primorum, extremis usque priores.
Non es avarus: abi. Quid? cetera jam simul isto
Cum vitio fugere? caret tibi pectus inani
Ambitione? caret mortis formidine et ira?
Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures portentaque Thessala rides?
Natales grate numeras? ignoscis amicis?
Lenior et melior fis accedente senecta?
Quid te exemta levat spinis de pluribus una?
Vivere si recte nescis, decede peritis.
Lusisti satis, edisti satis, atque bibisti;
Tempus abire tibi est; ne potum largius aequo
Rideat et pulset lasciva decentius aetas.

VARIOUS READINGS.

204. The collation of Saxius has *Extremique priorum*.

205. Muretus reads *num simul*, and Chabot *dum simul*.

206. Some MSS. and early editions have *fuge, rile*.

212. The common reading is *juvat*, for which we have given *levat* with Bentley and others, from three of the Blandinian MSS.

216. One of Bentley's MSS. has *licentius*, and so also a very old one of Barth's, who embraces this reading in his *Advers.* 38. 18. N. Heinsius conjectures *frequentius*. Bentley, however, successfully defends the common reading *decentius*.

Q. HORATII FLACCI

EPISTOLA AD PISONES.

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne,
Spectatum admissi risum teneatis, amici? 5
Credite, Pisones, isti tabulae fore librum
Persimilem, cujus, velut aegri somnia, vanae
Fingentur species; ut nec pes, nec caput uni

VARIOUS READINGS.

Epist. ad Pisones.

2. One of Bersmann's MSS. has *qui velit*.—In this same line, Bentley in his notes conjectures *formas* for *plumas*, and Cuningam states that the line is so cited by Smetius, Bisciola, and Manbrun. Bentley's objection to the common reading is that *inducere plumas membris* means the same thing as "ipsum caput, cervicem, caudam, et cetera membra undique collata plumis obducere et tegere." The critic is of opinion that, if all the parts be covered with plumage, it will be rather a difficult task to discover either the *mulier formosa* above, or the *ater piscis* below; and that the whole will bear a very strong resemblance to a bundle of feathers. The best reply which we have seen to this shrewd and ingenious piece of criticism is that made by Sanadon; and yet after all it is so very unsatisfactory, that we have several times felt strongly inclined to alter the text in conformity with Bentley's suggestion. Sanadon's note is as follows: "Rien n'est plus inutile ni plus mal imaginé que cette correction de Monsieur Bentley. Ces membres que le peintre ramasse de plusieurs animaux différens, ont chacun leur forme particuliere et déterminée, que le peintre ne peut changer. Horace distingue deux chôses, *membra undique conferre*, et *varias illis plumas inducere*. Le peintre donne à chaque membre la forme qui lui convient, et puis il les couvre chacun de plumes tout à fait differentes et qui ne se rapportent pas. C'est une double bigarure, qui jette un double ridicule sur l'ouvrage. Les plumes qui couvrent tous ces membres, suivent le contour de chacun, et n'empêchent pas qu'on ne les distingue suffisament les uns des autres." Gesner merely remarks in his note on *inducere*, "Potest pictor *plumas* inducere partibus alioquin humanis, equinisve." The collation of Saxius and Valart's Sorbonne MS. have *pennas* instead of *formas*.

3. Some of Valart's MSS. have *aut turpiter*, a reading which had already been given by Sanadon, on conjecture. The learned Jesuit thinks that Horace proposes *two* pictures, one of which has nothing of a man but his head, while the other is the bust of a woman: the remark of Quintilian (8. 3. 60.) is fatal to this emendation "Id enim *tale est monstrum*," observes the ancient critic, "*quale* Horatius in prima parte libri de arte poetica fingit,

Humano capiti cervicem pictor equinam
Jungere si velit,———————

et *caetera ex diversis naturis subjiciat*."

5. Markland reads on conjecture *risum teneatis?* referring *amici* to *Pisones*. The same punctuation is adopted by Wakefield, Regelsberg, Haberfeld, and Schelle. "Omnes ridendi," laconically observes Fea.

8. Some MSS. of Fea's and Valart's have *Fingunture*, which occurs also in several early editions.

Ut silvae, foliis pronos mutantis in annos,
Prima cadunt: ita verborum vetus interit aetas,
Et juvenum ritu florent modo nata vigentque.
Debemur morti nos nostraque; sive, recepto
Terra Neptuno, classes aquilonibus arcet
Regis opus; sterilisve diu palus aptaque remis

VARIOUS READINGS.

nomen, so near to *nomina protulerit*, is a disagreeable and useless repetition; nor is the thought supportable. If it were always allowed to make new words, why has the poet written so many lines to prove what was not disputed with him? Or why does he justify himself for those few, *pauca*, which he had made? But he is not used to reason in such a manner. He compares words to money: and as it is always permitted to coin new money of new metal, or to strike a new impression upon old pieces, if we have public authority for it; so an author has a right to words already established, to form them anew, or even to make others perfectly new, if common usage authorises them." This reasoning is specious, but unsatisfactory; and it will be sufficient to cite in defence of the common reading the words of Valckenaer: "Quae lectio non satis considerate tentata. Si quid video, sensus est: licere nomen, tanquam nummum olim signatum, nonnihil ad analogiam aliorum producere et prolongare, atque adeo quasi novum producere. Hinc non longe decessit scholiastes, inquiens recte, "hoc a nummis tractum, qui in nova fusura juvant inopiam." Recte quoque Quintilianus, Inst. Orat. 1. 6,—Primitiva vero penitus *nova* in linguam introduci non possunt." (*Valck. Obs. ad Orig. Graec.* p. 37.)

60. The common reading is *pronos mutantur in annos*. One of Fabricius's MSS. has *nudantur* for *mutantur*. Dorighellus conjectures *pronis mutantur in annis*, and Wakefield *pronos mutantis in annos*. This latter emendation we have received into the text as both simple and at the same time extremely elegant. According to this reading, the order of the sentence will be *Ut prima folia silvae, mutantis foliis in pronos annos, cadunt, ita*, &c. Bentley objects to the common reading on the ground of unusual construction, and gives on conjecture *Ut silvis folia privos mutantur in annos*. In reply to this emendation we will cite the observations of Schultens in defence of the common text. "Insolens loquendi genus vocat ὁ πάνυ Bentleius, *silvae foliis mutantur*, quodque nullo exemplo defendi aut excusari possit. Livius tamen non refugit (5. 46.) *mutare finibus* pro *mutare fines*: Probae etiam sunt phrases *mutari sententia*, pro *sententiam mutare*: *mutari odore* pro *mutare odorem*: ipseque *odor*, ut copiam cernas linguae, dicitur *mutari* non tantum, sed et *mutare* absolute: ad eam rationem *silvae foliis mutantur*: ubi *silvae* comparationem praebent *linguarum*, ut folia verborum; ac proinde in casu recto sat belle efferuntur, secus ac *Ill. Critico* videbatur. *Pronos in annos* etiam bellissime hic dictum, prae quo languere putam *privos*: non tamen pro *vergentes in autumnum*, quod recte improbatur; non etiam morato sensu, qui hic parum quadrat: sed pro *annis volventibus; in annos labentes; annorum orbe circumeunte*." (*Schultens. Orig. Hebr.* vol. 2. pp. 48, 49.)

63. The common reading is *Sive receptus Terra Neptunus classes Aquilonibus arcet*, in place of which we have adopted the conjectural emendation of Waddel, making *arcet* depend on *opus*.

65. The true reading of this line has been very much disputed. The common text, which we have retained, makes, as will be perceived, the final syllable of *palus* short, which is long every where else. Hence many critics have been led to regard the lection as erroneous. Bentley, after citing and condemning the conjectures of Alciatus and Erythraeus, the former of whom proposes to read *palus* as a monosyllable (*plus*), while the latter recommends the rejection of the *s*, (*palu' aptaque remis*) suggests on his part, *sterilisve palus prius aptaque remis*. Markland, on the other hand, conceives the true reading to be *sterilisve palus pulsataque remis*, in which he is followed by Schelle. Cuningam proposes three conjectures, *sterilisve palus dudum actaque remis*, or *pulsataque remis*, or else *agitataque remis*, the last of which is embraced by Wakefield. Withefius (*de Telchinibus*, p. 49. *Encaen.* p. 317.) reads *sterilisve diu Pomptina racemis Vicinas*, &c., a bold but ingenious emendation. The advocates for the common reading defend it, and in our opinion very successfully, by the authority of the ancient grammarians. Thus, Servius (*ad Aen.* 2. 65.) observes, "Sane *Tellus us* longa est, et pauca sunt quae *us* producunt, ut *Senectus, Juventus, Salus, Virtus, Palus, Servitus, Incus, Tus, Rus, Mus, Pus*. *Palus* tamen brevis nonnumquam invenitur, quia in *dis* exit genitivus: ut Horatius, *Sterilisque diu palus aptaque remis*." In another part, (*ad Aen.* 6. 107.) the same commentator, remarks: "In *Palus* bene Virgilius produxit *lus* quia *Paludis* facit; quod supra plenius diximus. Horatius corripuit: ut *Sterilisque diu palus aptaque remis*." On another occasion (*de ultimis syllabis*, p. 1813.) Servius farther informs us, "*Us* vero cum in genitivo crescente longa permanserit, producitur, excepto uno *Palus*, ut est hoc, *Sterilisque diu palus aptaque remis*." To the same effect is Beda, (*de metris*, p. 2360.) Priscian also holds similar language, "Excipiuntur *tellus telluris, palus paludis*: quae duo non ha-

Vicinas urbes alit, et grave sentit aratrum;
Seu cursum mutavit iniquum frugibus amnis,
Doctus iter melius. Mortalia facta peribunt:
Nedum sermonum stet honos et gratia vivax.
Multa renascentur quae jam cecidere, cadentque
Quae nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.
Res gestae regumque ducumque et tristia bella
Quo scribi possent numero, monstravit Homerus.
Versibus impariter junctis querimonia primum,
Post etiam inclusa est voti sententia compos.
Quis tamen exiguos elegos emiserit auctor,
Grammatici certant, et adhuc sub judice lis est.
Archilochum proprio rabies armavit iambo.
Hunc socci cepere pedem grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.
Musa dedit fidibus divos, puerosque deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.
Descriptas servare vices operumque colores,
Cur ego, si nequeo ignoroque, poëta salutor?
Cur nescire, pudens prave, quam discere malo?
Versibus exponi tragicis res comica non vult:
Indignatur item privatis, ac prope socco
Dignis carminibus narrari coena Thyestae.
Singula quaeque locum teneant sortita decenter.

VARIOUS READINGS.

buerunt *t* in genitivo. *Palus* tamen etiam correpta *us* invenitur apud Horat. de Arte Poetica: *sterilisque diu palus aptaque remis.*" (*Priscian.* 6. 17. 83. *ed. Krehl.* vol. 1. p. 277. To this may be added that Maximianus (1. 246,) takes a similar liberty with the final syllable of *senectus*, and Martianus Capella (6. 46) with that of *tellus*, although it must be confessed that neither of these two authorities is entitled to much consideration. Dr. Carey thinks that Horace might have intended *Palus* to be of the *second* or *fourth* declension, which would give the *us* short, without any violation of quantity. In this we cannot agree with him. As regards the emendations mentioned above, one serious objection to all excepting that of Withofius is the absence of *diu*. Wakefield indeed calls this adverb in the present case, *vocem otiosam, et ineptam, a scriba intrusam*; but with all due deference, it appears to us to contribute very largely to the force and elegance of the poet's meaning. The only alteration which we have been induced to make in the common text is the substitution of *ve* for *que*.

67. D'Orville (*ad Charit.* p. 673,) states that a MS. which he collated in France, had *Arnus* for *amnis*.

68. Instead of *facta* Bentley has *cuncta*, on the authority of one of his MSS.

72. Wakefield, without any necessity or propriety, reads *arbitrum* on conjecture for *arbitrium*.—In this same line, one of Bersmann's MSS. has *et vis* in place of *et jus*, which is the reading likewise of Glareanus.

86. The collation of Saxius has *labores*.

92. Two of Cruquius's MSS., one of Bentley's, four of Valart's, and one of Fea's, have *decentem*.

Interdum tamen et vocem Comoedia tollit,
Iratusque Chremes tumido delitigat ore :
Et tragicus plerumque dolet sermone pedestri.
Telephus et Peleus, quum pauper et exsul, uterque
Projicit ampullas et sesquipedalia verba,
Si cor spectantis curat tetigisse querela.
Non satis est pulchra esse poëmata ; dulcia sunto,
Et quocunque volent, animum auditoris agunto.
Ut ridentibus arrident, ita flentibus affient
Humani vultus. Si vis me flere, dolendum est
Primum ipsi tibi ; tunc tua me infortunia laedent,
Telephe vel Peleu. Male si mandata loquēris,
Aut dormitabo aut ridebo. Tristia moestum
Vultum verba decent ; iratum plena minarum ;

VARIOUS READINGS.

Bentley adopts this reading, and thinks that by this change *sortita* will retain its active meaning ; whereas, if we read *decenter*, it will come very near having a passive force : " vix est ut non passive (τὸ *sortita*) contra morem accipiatur." We consider this remark as not strictly accurate, since the construction of the common text is simply this, *Singula quaeque, sortita locum, teneant decenter*.

94. St. Jerome (*Op. vol.* 1. col. 280. ed. Veron: —in Epist. ad Furiam, n. 2.) reads *desaevict* for *delitiget*, probably by a slip of memory.

96. Bentley, rejecting the common reading and punctuation as given in our text, has no stop after *pedestri* in the preceding line, and in this reads *Telephus aut Peleus*. The construction will then be *tragicus Telephus aut* (*tragicus*) *Peleus*, &c. His object in making the change is, as he states, for the sake of preserving the opposition. *In Comoedia iratus Chremes tumido, in Tragoedia Telephus pauper humili sermone utitur*. " This is specious," observes Hurd, in his notes on the Art of Poetry ; " but, if the reader attends, he will perceive that the opposition is better perserved without Bentley's correction. For it will stand thus : The poet first asserts of comedy at large, that *it sometimes raises its voice*,

Interdum tamen et vocem comoedia tollit.

Next, he confirms this general remark, by appealing to a particular instance,

Iratusque Chremes tumido delitigat ore.

Exactness of *opposition* will require the same method to be observed in speaking of *tragedy ;* which accordingly is the case, if we follow the common reading. For, first it is said of *tragedy*, that, when grief is to be expressed, it generally condescends to an humbler strain,

Et tragicus plerumque dolet sermone pedestri.

And then the general truth, as before, is illustrated by a particular instance,

Telephus et Peleus, cum pauper et exul, uterque Projicit ampullas, &c.

There is no absurdity, as the Doctor pretends, in taking *tragicus* for *tragoediarum scriptor*. For the poet, by a common figure, is made to do that which he represents his persons as doing." (*Hurd's Horace*, vol. 1. p. 85. 5th edit.)

99. Bentley objects to *pulchra*, because this, he says, is a general term, including under it every species of beauty, and therefore that implied by *dulcis*. On the authority of one of his MSS. he proposes to read *pura* for *pulchra*. " But the great critic," observes Hurd, " did not sufficiently attend to the connection, which, as F. Robortellus, in his paraphrase on this epistle, well observes, stands thus : It is not enough that tragedies have that kind of beauty which arises from a pomp and splendour of diction, they must also be pathetic and affecting." (*Hurd's Horace*, vol. 1. p. 89.) For remarks on the true force of *pulchrum*, vid. Explanatory notes.

101. The common reading is *adsunt*. Marcilius gives *adflant*, as the lection of one of his MSS. ; whence this critic, as also Faber and Bentley (the last of whom cites an express additional authority) are led to regard *adflent*, or *affient*, as the true reading. It requires very little sagacity to perceive the correctness of the emendation. Cuningam, Sanadon, Valart, Wakefield, Hunter, and others adopt it.

105. Zarot's edition has *Aut ridebo aut dormibo*.

Ludentem lasciva; severum seria dictu.
Format enim natura prius nos intus ad omnem
Fortunarum habitum; juvat, aut impellit ad iram,
Aut ad humum moerore gravi deducit et angit;
Post effert animi motus interprete lingua.
Si dicentis erunt fortunis absona dicta,
Romani tollent equites peditesque cachinnum.
Intererit multum, divusne loquatur an heros;
Maturusne senex an adhuc florente juventa
Fervidus; et matrona potens an sedula nutrix;
Mercatorne vagus cultorne virentis agelli;
Colchus an Assyrius; Thebis nutritus an Argis.
Aut famam sequere, aut sibi convenientia finge,
Scriptor. Honoratum si forte reponis Achillem;
Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis.
Sit Medea ferox invictaque, flebilis Ino,
Perfidus Ixion, Io vaga, tristis Orestes.
Si quid inexpertum scenae committis, et audes
Personam formare novam, servetur ad imum

VARIOUS READINGS.

113. Bentley reads on conjecture *equitesque patresque.*

114. The reading of this line has been much disputed. Erasmus (*Chil.* 1. *cent.* 3. *adag.* 57.) has *divesne loquatur an Irus;* remarking in explanation, "*Irus* pro *paupere.*" Lambinus gives *Erosne;* Ascensius, *herusne;* both reading *Davusne loquatur.* Other editors again have *Davusne loquatur an heros;* We have received with Bentley the lection of three of the Blandinian MSS. "Ita decorum in personis servatur pro varietate naturae, aetatis, conditionis, vitae generis, nationis, gentis. Ergo bina hic inter se opponuntur, deus et heros, senex et juvenis, matrona et nutrix, mercator et agricola, Colchus et Assyrius, Thebanus et Argivus." Such is the language of Bentley. They who read *Erosne,* make *Davus* and *Eros* the names of two slaves of opposite characters; the former, crafty and deceitful; the latter, frugal and upright. Wakefield follows the lection *Davusne loquatur herusne;* first given by Ascensius, and mentioned above.

120. Bentley objects to the epithet *Honoratum* as applied to Achilles, and substitutes *Homericum.* The learned critic, however, is, we apprehend, under an erroneous impression with regard to the force and meaning of *honoratum.* The epithet in question does not so much allude to the action of the Iliad, in the course of which poem it is conceded that Achilles remains unhonoured in his own eyes, by reason of the conduct of Agamemnon; and only obtains from Jove, at a late period, the fulfilment of his mother's prayer, (Ἀλλὰ σὺ μέν μιν τῖσον, Ὀλύμπιε, μητιετὰ, Ζεῦ. *Il.* α', 508.) as to the fact of the hero's praises being sung by such a bard as Homer. This is the honour to which the Roman poet alludes, and which Alexander so nobly envied as he stood by the warrior's grave. ("O fortunate, inquit, adolesceus! qui *tuae virtutis* Homerum *praeconem* inveneris." *Cic. pro Arch.* 10.) In full accordance with this idea is the language of Pindar in relation to another hero of the Greeks, the Telamonian Ajax, Ἀλλ' Ὁμήρος τοι τετίμακεν δὶ' ἀνθρώπων. (*Pind. Isthm.* 4. 63. ed. Heyne.) Hunter, to whom the merit of this interpretation belongs, observes at the conclusion of his remarks, "Si hunc Pindari locum in animo habebat noster, Achilles *honoratus* (ὃν Ὅμηρος τετίμακεν) idem valebit atque Achilles *Homericus,* neque lectio vulgata *honoratum,* quam omnes libri tuentur, de loco graduque honoris, quem adhuc tenuit, dejicienda videtur." Chishull cites, as an emendation of Dr. Lisle's, *Scripta; inhonoratum.* Although we have not adopted Bentley's bold alteration, we still have so far followed him and many of the early editions, as to place a full stop after *Scriptor.* The common text has a period at the end of the preceding line, and no point after *Scriptor.*

Qualis ab incepto processerit, aut sibi constet.
Difficile est proprie communia dicere: tuque
Rectius Iliacum carmen diducis in actus,
Quam si proferres ignota indictaque primus.
Publica materies privati juris erit, si
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres; nec desilies imitator in arctum,
Unde pedem proferre pudor vetet aut operis lex.
Nec sic incipies, ut scriptor cyclicus olim:
Fortunam Priami cantabo et nobile bellum.
Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascetur ridiculus mus.
Quanto rectius hic, qui nil molitur inepte:
Dic mihi, Musa, virum, captae post tempora Trojae,
Qui mores hominum multorum vidit et urbes.
Non fumum ex fulgore, sed ex fumo dare lucem

VARIOUS READINGS.

127. We have adopted Hurd's emendation of *aut sibi constet*, in place of the common reading *et sibi constet*. The change, though slight in a verbal point of view, is otherwise important. "The rule," observes Hurd, "as appears from the reason of the thing, and from Aristotle, is 'Let an *uniformity* of character be preserved, or at least a *consistency*;' i. e. either let the manners be exactly the same from the beginning to the end of the play, as those of Medea, for instance, and Orestes; or, if any change be necessary, let it be such as may consist with, and be easily reconciled to, the manners formerly attributed; as is seen in the case of Electra and Iphigenia. We should read then, it is plain,

——————*servetur ad imum*
Qualis ab incepto processerit, aut sibi constet.

The mistake arose from imagining, that a character could no other way *consist* with itself but by being *uniform*. A mistake, however, which not the reason of the thing only, but Aristotle's rule might have set right. It is expressed thus: Τέταρτον δὲ τὸ ὁμαλόν. Κἂν γὰρ ἀνώμαλός τις ᾖ ὁ τὴν μίμησιν παρέχων καὶ τοιοῦτον ἦθος ὑποτιθεὶς, ὅμως ὁμαλῶς ἀνώμαλον δεῖ εἶναι. (Ποιητ. κ. τ. λ.) The genuine sense of this precept is, 'Let the manners be uniform, or, if ununiform, yet consistently so, or uniformly ununiform:' exactly copied, according to the reading here given, by Horace. Whereas, in the other way, it stands thus: 'Let your characters be uniform, or unchanged; or, if you paint an ununiform character, let it be ununiform all the way: i. e. such an irregular character to the end of the play, as it was at the beginning; which is, in effect, to say, let it be *uniform*.' This apparently destroys the latter part of the precept, and makes it an unmeaning tautology with the former." (*Hurd's Horace*, vol. 1. p. 104. seqq.) "This conjecture," observes Dr. Parr, "is ingenious, and the reasoning employed to support it, is, in my opinion, decisive." Twining, however, advocates the common reading, (*ad Aristot. Poet. p. 335. seqq.*)

129. We have given *diducis* with Fea and Döring, on the authority of MSS. as preferable to the common reading *deducis*. The verb *diducere* is elegantly used in speaking of fountain-heads, from which the water flows and is led off (*diducitur*) into various rills.

132. Several MSS. and early editions have *Non circa*, which Bentley and others adopt.

135. Several MSS., and among them two of Lambinus's, have *referre*, which that editor adopts. He is followed by Cuningam.

136. Bentley contends in favour of *Cyclius*, as more in accordance with the Greek κύκλιος, and also a softer form. This same reading is given in Valart's Sorbonne MS. We have retained the common form, however, as sufficiently correct. Comp. *Schneider's Griech. Deutsch. Wörterb.* v. κυκλικὸς.

139. Some few editions have *Parturient*, which Fea considers the true reading.

141. Bentley, on the authority of two MSS., gives *moenia* for *tempora*, conjecturing, at the same time, *funera*, as another reading. Cuningam adopts *moenia* with Bentley, but in his notes suggests *Pergama*.

Cogitat, ut speciosa dehinc miracula promat,
Antiphaten, Scyllamque, et cum Cyclope Charybdin.
Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo.
Semper ad eventum festinat, et in medias res,
Non secus ac notas, auditorem rapit, et quae
Desperat tractata nitescere posse, relinquit;
Atque ita mentitur, sic veris falsa remiscet,
Primo ne medium, medio ne discrepet imum.
Tu, quid ego et populus mecum desideret, audi.
Si fautoris eges aulaea manentis, et usque
Sessuri, donec cantor, *Vos plaudite*, dicat:
Aetatis cujusque notandi sunt tibi mores,
Mobilibusque decor naturis dandus et annis.
Reddere qui voces jam scit puer, et pede certo
Signat humum, gestit paribus colludere, et iram
Colligit ac ponit temere, et mutatur in horas.
Imberbus juvenis, tandem custode remoto,
Gaudet equis canibusque et aprici gramine campi;
Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor, prodigus aeris,
Sublimis, cupidusque, et amata relinquere pernix.
Conversis studiis aetas animusque virilis
Quaerit opes et amicitias, inservit honori,
Commisisse cavet, quod mox mutare laboret.
Multa senem circumveniunt incommoda; vel quod
Quaerit, et inventis miser abstinet, ac timet uti;

VARIOUS READINGS.

145. Bentley, in his notes, conjectures *Circamque* in place of *Scyllamque*, observing; "*Non ita belle* disjungitur Scylla a Charybdi; et satis erat Charybdim ponere, ut Scylla agnosceretur."

154. Bentley reads *fautoris* in place of the common lection *plausoris*. We have adopted his emendation. "Nunquam quisquam a me impetrabit," observes the English critic, "ut hanc inhonestam scabiem Horatio imputem: *Plausoris* qui sedeat usque ad *Plaudite*. Sentis, opinor, rusticam inconcinnitatem. Et sane in plerisque codicibus illud *plausoris* correctoris manum passum est. Graevianus primum habuit *plus oris*; Vossianus *Plusoris*; unus Oxoniensis *Plasoris*: in Reginensi integrum verbum in litura demersum est, et suppositum alia manu *Plausoris*. Repone, eadem quidem sententia, verbo tamen hic commodiore, *Si fautoris eges*, &c." Cuningam has *plosoris*.

157. Bentley reads *maturis* for *naturis*. But, by *naturis*, in the common reading, is not meant, according to Hurd, simply, that instinctive *natural* bias, implanted in every man, to this or that character, but, in general, *nature*, as it appears diversified in the different periods of life. The sense will be: A certain *decorum* or propriety must be observed in painting the natures or dispositions of men, varying with their years. There is, then, no occasion for changing the text with Bentley. (*Hurd's Horace*, vol. 1, p. 125.)

161. *Imberbus* is the reading of one of Cruquius's MSS. and has been received into the best editions since his time. It is preferable to *Imberbis*, the common reading.

168. Some few MSS. have *permutare* in place of *mox mutare*.

Vel quod res omnes timide gelideque ministrat,
Dilator, spe longus, iners, avidusque futuri,
Difficilis, querulus, laudator temporis acti
Se puero, castigator censorque minorum.
Multa ferunt anni venientes commoda secum,
Multa recedentes adimunt. Ne forte seniles
Mandentur juveni partes, pueroque viriles;
Semper in adjunctis aevoque morabimur aptis.
Aut agitur res in scenis, aut acta refertur.
Segnius irritant animos demissa per aurem,
Quam quae sunt oculis subjecta fidelibus, et quae
Ipse sibi tradit spectator. Non tamen intus
Digna geri promes in scenam; multaque tolles
Ex oculis, quae mox narret facundia praesens.
Ne pueros coram populo Medea trucidet;
Aut humana palam coquat exta nefarius Atreus;
Aut in avem Progne vertatur, Cadmus in anguem.
Quodcunque ostendis mihi sic, incredulus odi.
Neve minor neu sit quinto productior actu
Fabula, quae posci vult et spectata reponi:
Nec deus intersit, nisi dignus vindice nodus
Inciderit: nec quarta loqui persona laboret.
Actoris partes Chorus officiumque virile
Defendat; neu quid medios intercinat actus,
Quod non proposito conducat et haereat apte.
Ille bonis faveatque et consilietur amice,

VARIOUS READINGS.

172. Bentley reads *spe lentus, iners, pavidusque futuri*, as more in accordance with the language of Aristotle, when describing the different ages of life, and more suited to the character of the old. But the common text is well defended by Gesner: "Nemo tam senex, qui se non putet annum posse vivere. Ἀνεπλπίδες sunt Aristoteli, non quod nihil sperent, sed quod male expectant. *Avidus futuri* est φιλόζωος Aristotelis: cupiunt quod deesse sibi sentiunt."

174. The common text has *censor castigatorque*, for which we have adopted the arrangement exhibited in most MSS. and early editions, and received by Talbot, Bentley, Cuningam, and others.

178. A MS. of Achilles Statius's, the collation of Saxius, and some of Fea's MSS., have *morabitur*.

180. One of Combe's MSS. has *per aures*.

185. *Ne pueros* is the reading of several excellent MSS. The common text has *Nec pueros*.

187. Cuningam reads *Aut in avem Progne, Cadmus vertatur in anguem*. This lection is likewise found in two of Fea's MSS.

189. One of Fea's MSS. gives *minor quinto, neu sit*, which appears also in the Aldine editions of 1501, 1509, 1519; in that of Junta, 1503, and in that of Glareanus.

190. Three of Pulmann's MSS. and some of Fea's, have *spectanda*, which occurs also in the Venice editions of 1490, 1495, and 1514.

191. Schelle gives *Neu* on conjecture; but *Nec* must not be disturbed, as it indicates the commencement of a new precept.

193. Two of Lambinus's MSS., two of Pulmann's, and several of Fea's, have *Auctoris*, which is given also in the Aldine editions of 1501, 1509, and 1519.

194. Two of Fea's MSS. and the edition of Zarot exhibit *intercidat*.

196. One or two early editions have *concilietur*.—In this same line *Muretus* reads *amicis*, which many editions have adopted.

Et regat iratos, et amet pacare tumentes:
Ille dapes laudet mensae brevis; ille salubrem
Justitiam, legesque, et apertis otia portis:
Ille tegat commissa, deosque precetur et oret,
Ut redeat miseris, abeat Fortuna superbis.
Tibia non, ut nunc, orichalco vincta, tubaeque
Aemula, sed tenuis simplexque foramine pauco
Adspirare et adesse Choris erat utilis, atque
Nondum spissa nimis complere sedilia flatu;
Quo sane populus numerabilis, utpote parvus,
Et frugi castusque verecundusque coibat.
Postquam coepit agros extendere victor, et urbem
Latior amplecti murus, vinoque diurno
Placari Genius festis impune diebus,
Accessit numerisque modisque licentia major.
Indoctus quid enim saperet liberque laborum
Rusticus, urbano confusus, turpis honesto?
Sic priscae motumque et luxuriem addidit arti
Tibicen, traxitque vagus per pulpita vestem:
Sic etiam fidibus voces crevere severis,
Et tulit eloquium insolitum facundia praeceps;
Utiliumque sagax rerum, et divina futuri,
Sortilegis non discrepuit sententia Delphis.
Carmine qui tragico vilem certavit ob hircum,
Mox etiam agrestes Satyros nudavit, et asper
Incolumi gravitate jocum tentavit, eo quod
Illecebris erat et grata novitate morandus
Spectator, functusque sacris, et potus, et exlex.

VARIOUS READINGS.

197. In place of the common reading *peccare timentes*, some MSS. of Achilles Statius's, and one of Cruquius's, give *pacare timentes*, and two of Pulmann's, *pacare tumentes*: this last is undoubtedly the true reading; for, as Bentley correctly remarks, *bonos* and *peccare timentes* are precisely synonymous, and the tautology, therefore, of the common text must not be allowed to remain. Gesner's remark is certainly a feeble one: "Sed mihi tamen, nimis amabiles videntur *peccare timentes*, quam ut eos hinc exsulare velim."

202. The common reading *vincta* is sanctioned by the oldest of the Blandinian MSS. and by many other of Cruquius's. Four MSS., however, of the same scholar's, and several of Lambinus's, give *juncta*. Fea finds both readings in his MSS.

203. Some MSS. and early editions have *parvo*, which many of the more recent editors have adopted.

206. Faber gives *parcus*; Valart (*Praef. ad Horat.* xv.) conjectures *paucus*.

208. In place of *urbem*, six MSS. of the British Museum, together with the *editio princeps* in the King's library, have *urbes*. Fea's remark is, we suspect, rather too comprehensive: "*urbes* MSS. omnes nostri, et aliorum, priscae editiones, et Britann. 1520. *urbem* Aldus 1501, 1509, 1519. Juntae 1503, et inde alii omnes, quos vidi."

215. Six of Combe's MSS. have *vestes*:

220. One of Combe's MSS. and also the collation of Saxius have *cantavit*.

Verum ita risores, ita commendare dicaces
Conveniet Satyros, ita vertere seria ludo;
Ne, quicunque deus, quicunque adhibebitur heros,
Regali conspectus in auro nuper et ostro,
Migret in obscuras humili sermone tabernas;
Aut, dum vitat humum, nubes et inania captet.
Effutire leves indigna Tragoedia versus,
Ut festis matrona moveri jussa diebus,
Intererit Satyris paulum pudibunda protervis.
Non ego honorata et dominantia nomina solum,
Verbaque, Pisones, Satyrorum scriptor amabo;
Nec sic enitar tragico differre colori,
Ut nihil intersit, Davusne loquatur et audax
Pythias, emuncto lucrata Simone talentum,
An custos famulusque dei Silenus alumni.
Ex noto fictum carmen sequar, ut sibi quivis

VARIOUS READINGS.

234. The common reading is *inornata*, for which we have substituted *honorata*, the emendation of Hurd. His remarks, in support of this correction, are as follows: "The scope of these lines may be to regulate the satyric style, by the idea of its character, before given, in the allusion to a Roman matron. Conformably to that idea, a plain, unornamented expression must not always be used, (v. 234—236.) The three following lines enforce this general application by example. If the exact reader find himself dissatisfied with this gloss, which seems the only one the words, as they now stand, will bear, he may, perhaps, incline to admit the following conjecture, which proposes to read, instead of *inornata*, *honorata*. I. The context, I think, requires this change. For the two faults observed above, (v. 229, 30.) were, first, a too low expression, and, secondly, a too lofty. Corresponding to this double charge, the poet, having fixed the idea of this species of composition, (v. 231, 2, 3.) should naturally be led to apply it to both points in question: first, to the comic part, in prescribing the true measure of its condescension; and, secondly, to the tragic, in settling the true bounds of its elevation. And this, according to the reading here offered, the poet does, only in an inverted order. The sense of the whole would be this,

1. *Non ego* honorata *et dominantia nomina solum Verbaque, Pisones, satyrorum scriptor amabo:*

i. e. in the tragic scenes, I would not confine myself to such words only, as are in honour, and bear rule in tragic and the most serious subjects; this stateliness not agreeing with the condescending levity of the satire.

2. *Nec sic enitar tragico differre colori Ut nihil intersit, Davusne loquatur et audax Pythias, emuncto lucrata Simone talentum, An custos famulusque dei Silenus alumni.*

i. e. nor, on the contrary, in the comic scenes, would I incur the other extreme of a too plain and vulgar expression, this as little suiting its inherent matron-like dignity. But, II. this correction improves the *expression* as well as the sense. For, besides the opposition implied in the disjunctive, *nec*, which is this way restored, *dominantia* has now its genuine sense, and not that strange and foreign one forced upon it out of the Greek language. As connected with *honorata*, it becomes a metaphor, elegantly pursued; and has, too, a singular propriety, the poet here speaking of figurative terms. And then, for *honorata* itself, it seems to have been a familiar mode of expression with Horace. Thus, (*Epist.* 2. 2. 112.) "*honore indigna vocabula* are such words as have *parum splendoris* and are *sine pondere*." And "*quae sunt in honore vocabula*" is spoken of the contrary ones, such as are fit to enter into a serious tragic composition, in this very epistle, line 71." (*Hurd's Horace*, vol. 1, p. 202. seqq.) The meaning given to *dominantia* from the Greek, and to which the learned bishop alludes, may be best explained in the words of Gesner. "*Dominantia* ex Graeco expressum est, κύρια, i. e. *propria*, quibus contraria sunt ἄκυρα. Sic *domicilium* habere dicitur verbum in ea re, de qua *proprie*, κυρίως, adhibetur. *Cic. Fam.* 16. 17."

237. Some MSS. of Combe's, Oberlinus's, and Fea's, and also several of the early editions, have *an audax*.

Speret idem; sudet multum, frustraque laboret
Ausus idem. Tantum series juncturaque pollet;
Tantum de medio sumtis accedit honoris.
Silvis educti caveant, me judice, Fauni,
Ne, velut innati triviis ac paene forenses,
Aut nimium teneris juvenentur versibus unquam,
Aut immunda crepent ignominiosaque dicta.
Offenduntur enim, quibus est equus, et pater, et res;
Nec, si quid fricti ciceris probat et nucis emtor,
Aequis accipiunt animis donantve corona.
Syllaba longa brevi subjecta vocatur Iambus,
Pes citus; unde etiam Trimetris accrescere jussit
Nomen iambeis, quum senos redderet ictus,
Primus ad extremum similis sibi. Non ita pridem
Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secunda
Cederet aut quarta socialiter: hic et in Accî
Nobilibus Trimetris apparet rarus, et Ennî.
In scenam missus magno cum pondere versus,
Aut operae celeris nimium curaque carentis,
Aut ignoratae premit artis crimine turpi.
Non quivis videt immodulata poëmata judex;
Et data Romanis venia est indigna poëtis.
Idcircone vager, scribamque licenter? Ut omnes

VARIOUS READINGS.

244. The common reading is *deducti*, for which we have given Markland's conjecture, *educti*, i. e. educati. (Comp. *Ter. And.* Act. 5. Sc. 4. v. 8. *eductos* libere.)

245. Döring, who very seldom ventures upon an emendation of his own, has given us one in this line, by reading *aut paene forenses*, an alteration far from happy, as it neither improves the sense, nor appears to any advantage by the side of the double *aut* in the 246th and 247th lines.

248. Waddel conjectures *Offenduntur enim pater, et quibus est equus, et res;*

249. Some MSS. and several of the early editions have *fracti*, a reading altogether inferior to the one in the text.

251. In the 9th vol. of the Classical Journal, p. 526, a correspondent states that this line, together with the paragraph which it heads, "has been demonstrated not to have been written by Horace at all;" and the editor, in a note, promises to lay before his readers an elaborate dissertation, by a celebrated English critic, clearly demonstrating that the whole passage has been interpolated. This promise, we believe, has never been fulfilled; at least we have never had the good fortune of discovering the Essay in question, in the subsequent volumes of the Journal.

252. Dunkin conjectures *jus sit*, on which Kidd remarks, "ex *Sanctio*, ni me omnia fallunt."

259. Victorius (*in Cic. ad Fam.* 5. 2.) conjectures *Mobilibus;* but he is refuted by Lambinus and Bentley.

260. We have given *missus* for *missos*, the common reading, with Bentley Cuningam, Hunter, and others. The common text has a comma after *rarus* in the preceding line, but no stop after *Enni*.

265. We have given *Ut omnes* as affording a far better sense than *Et omnes*, for which Sanadon and Fea contend. The former is found in a MSS. of Achilles Statius's, in one of Bentley's, and also in one of Fea's, and is adopted by Bentley, Cuningam, Gesner, Oberlin, Wetzel, Schelle, Hunter and others. The common text has *An omnes*.

Visuros peccata putem mea. Tutus et intra
Spem veniae cautus, vitavi denique culpam,
Non laudem merui. Vos exemplaria Graeca
Nocturna versate manu, versate diurna.
At vestri proavi Plautinos et numeros et
Laudavere sales. Nimium patienter utrumque,
Ne dicam stulte, mirati; si modo ego et vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus et aure.
Ignotum tragicae genus invenisse Camenae
Dicitur et plaustris vexisse poëmata Thespis
Qui canerent agerentque peruncti faecibus ora.
Post hunc personae pallaeque repertor honestae
Aeschylus et modicis instravit pulpita tignis,
Et docuit magnumque loqui nitique cothurno.
Successit vetus his Comoedia, non sine multa
Laude; sed in vitium libertas excidit, et vim
Dignam lege regi. Lex est accepta, Chorusque
Turpiter obticuit, sublato jure nocendi.
Nil intentatum nostri liquere poëtae:
Nec minimum meruere decus, vestigia Graeca
Ausi deserere, et celebrare domestica facta,
Vel qui praetextas, vel qui docuere togatas.
Nec virtute foret clarisve potentius armis,
Quam lingua, Latium, si non offenderet unum-
Quemque poëtarum limae labor et mora. Vos, O
Pompilius sanguis, carmen reprehendite, quod non

VARIOUS READINGS.

270. Nearly all the MSS. and early editions have *vestri proavi*, which has become, therefore, the common reading. A few MSS. and early editions give *nostri proavi*, which H. Stephens, Muretus, Boud, Talbot, Dacier, Valart, and others adopt. Considering the origin of Horace, the son of a freedman, there is a peculiar propriety in the term *vestri*, as applied to the ancestors of the Pisos, and designating, through them, the old and genuine stock of the Romans.

271. Cuningam reads *utrosque*, without the least necessity.

272. Some editors, considering the judgment passed by Horace on Plautus, as far too severe according to the common reading, (*Ne dicam stulte*), have, on the authority of a MS. of Achilles Statius's, (to which may be added one of Fea's,) given *Non dicam stulte*, but *vid.* Explanatory notes.

277. We have removed the comma from the end of the preceding line, as it appears in the common text, and for *Quae*, have given *Qui*. This is Bentley's emendation, by which the poet is made to speak of the actors themselves, as having been carried around by Thespis in his dramatic wain. Gesner's defence of the common reading appears to us too refined. He supposes that Thespis and his *corps dramatique* were only humble pedestrians, and that a waggon was merely employed as a temporary stage, when they had reached their scene of action. His *carrying his plays in waggons*, means, according to the critic, nothing more than that Thespis had his pieces performed in these humble vehicles: "His *vexit poemata*; i. e. in his docuit Tragoedias, figura jucunda, quidni enim *vehi* dicantur, quae aguntur in plaustris?"

Multa dies et multa litura coërcuit, atque
Praesectum decies non castigavit ad unguem.
Ingenium misera quia fortunatius arte
Credit, et excludit sanos Helicone poëtas
Democritus, bona pars non ungues ponere curat,
Non barbam, secreta petit loca, balnea vitat.
Nanciscetur enim pretium nomenque poëtae,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit. O ego laevus,
Qui purgor bilem sub verni temporis horam!
Non alius faceret meliora poëmata. Verum
Nil tanti est. Ergo fungar vice cotis, acutum
Reddere quae ferrum valet, exsors ipsa secandi:
Munus et officium, nil scribens ipse, docebo;
Unde parentur opes; quid alat formetque poëtam;
Quid deceat, quid non; quo virtus, quo ferat error.
Scribendi recte sapere est et principium et fons.
Rem tibi Socraticae poterunt ostendere chartae:
Verbaque provisam rem non invita sequentur.
Qui didicit, patriae quid debeat, et quid amicis,
Quo sit amore parens, quo frater amandus et hospes,
Quod sit conscripti, quod judicis officium, quae
Partes in bellum missi ducis; ille profecto
Reddere personae scit convenientia cuique.
Respicere exemplar vitae morumque jubebo
Doctum imitatorem, et veras hinc ducere voces.
Interdum speciosa locis morataque recte
Fabula, nullius veneris, sine pondere et arte,
Valdius oblectat populum meliusque moratur,

VARIOUS READINGS.

294. We have given *Praesectum*, on the authority of several MSS., with Lambinus, Dacier, Baxter, Bentley, Cuningum, Sanadon, Valart, Döring, Hunter, and others. Fea labours to prove *Perfectum* the true reading, which is found in many MSS. *Perfectum* will apply to *carmen*, but *Praesectum* to *unguem*. *vid.* Explanatory notes.

302. Some MSS. and early editions have *purgo*.

311. The collation of Saxius has *sequuntur*, which occurs also in Oberlinus's MSS.

312. The collation of Saxius, and likewise one of Fea's MSS., have *quod debeat, et quod*.

313. In place of *veras*, the common reading, nearly all the early editions, together with all the MSS. of Statius, Cruquius, Pulmann, Bersmann, and Bentley, give *vivas*. Still, notwithstanding this weight of authority, we have retained the common lection with Muretus, Bond, Dacier, Baxter, Gesner, Combe, Wetzel, Zeune, and Döring. The last mentioned critic observes in its defence: "Lectionem *vivas* pro *veras*, a Bentleio prolatam, frustra probarunt plures; *vivus* enim *vox* (λόγος ἔμψυχος), quam auribus percipimus ex ore loquentis, opponitur scriptis, et iis quae leguntur; nec Bentleius idoneum exemplum, quo muniret receptam lectionem, proferre potuit."

319. A few MSS. and editions exhibit *jocis* for *locis*, a reading which evidently originated in a mere mistake on the part of the copyists.

Quam versus inopes rerum nugaeque canorae.
Graiis ingenium, Graiis dedit ore rotundo
Musa loqui, praeter laudem nullius avaris.
Romani pueri longis rationibus assem
Discunt in partes centum diducere. — *Dicas,*
Filius Albini, si de quincunce remota est
Uncia, quid superet? — Poteras dixisse: Triens. — Eu!
Rem poteris servare tuam. Redit uncia, quid fit? —
Semis. — An, haec animos aerugo et cura peculi
Quum semel imbuerit, speramus carmina fingi
Posse linenda cedro, et levi servanda cupresso?
Aut prodesse volunt aut delectare poëtae,
Aut simul et jucunda et idonea dicere vitae.
Quidquid praecipies, esto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles.
Omne supervacuum pleno de pectore manat.
Ficta voluptatis causa sint proxima veris:
Ne, quodcunque volet, poscat sibi fabula credi;
Neu pransae Lamiae vivum puerum extrahat alvo.
Centuriae seniorum agitant expertia frugis;
Celsi praetereunt austera poëmata Ramnes:
Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando pariterque monendo.

VARIOUS READINGS.

326. We have given *Dicas* [with Bentley in place of *Dicat*, which last, however, is supported by the greater number of MSS.

328. Some read *superat*, others *superest*, but the true lection is *superet*.—In this same line Bentley has *poterat dixisse, Triens?* and Cuningam, *poterat dixisse, Triens.* Both of these readings apply the words just given, to Horace. It is far better, however, to adopt the lection which we have given in our text, and to make the words in question proceed from the instructor of the youth. *vid.* Explanatory notes.

329. Cuningam reads *Rem poterit servare tuam.*

337. Bentley considers this line spurious, and encloses it within brackets. "It weakens, instead of adding strength to the thought. The expression is not correct. There can be no danger in the length of the precept, if whatever is superfluous (*supervacuum*) be immediately forgotten." Such is the reasoning of Bentley as given by Francis, nor is it without its weight. Wakefield, however, attempts to get over the difficulty by altering the punctuation of the passage,

———————*Ut cito dicat*
Percipiant animi dociles, teneantque fideles;
Omne, &c.———————

i. e. *Ut animi cito dicta percipiant dociles, et teneant;* ita *omne nimium solet effluere.* The *ita* is here supposed to be understood. "That *ita* is often omitted, we allow," says the "British Critic," as cited by Du Bois; "but surely, in the sense which this interpretation assigns to *ut*, it should be followed by *percipiunt* and *tenent;* and then the metre would be destroyed."

339. We have given Bentley's reading, which is sanctioned by the older MSS. and earlier editions. The common text has *Nec, quodcunque volet.*

340. Cuningam reads *exciat.*

342. The true form is *Ramnes* as we have given it; not *Rhamnes*, as it appears in many editions. Compare *Niebuhr's Rom. Hist.* vol. 1. p. 252. seqq. (*Hare and Thirlwall's transl.*)

Hic meret aera liber Sosiis, hic et mare transit,
Et longum noto scriptori prorogat aevum.
Sunt delicta tamen, quibus ignovisse velimus.
Nam neque chorda sonum reddit, quem vult manus et mens,
Poscentique gravem persaepe remittit acutum;
Nec semper feriet quodcunque minabitur arcus.
Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura. Quid ergo est?
Ut scriptor si peccat idem librarius usque,
Quamvis est monitus, venia caret; ut citharoedus
Ridetur, chorda qui semper oberrat eadem:
Sic mihi, qui multum cessat, fit Choerilus ille,
Quem bis terve bonum cum risu miror; et idem
Indignor, quandoque bonus dormitat Homerus.
Verum operi longo fas est obrēpere somnum.
Ut pictura, poēsis: erit quae, si propius stes,
Te capiet magis, et quaedam, si longius abstes.
Haec amat obscurum; volet haec sub luce videri,
Judicis argutum quae non formidat acumen:
Haec placuit semel, haec decies repetita placebit.
O major juvenum, quamvis et voce paterna
Fingeris ad rectum, et per te sapis, hoc tibi dictum
Tolle memor: certis medium et tolerabile rebus
Recte concedi: consultus juris et actor
Causarum mediocris abest virtute diserti
Messalae, nec scit quantum Cascellius Aulus;
Sed tamen in pretio est: mediocribus esse poētis
Non homines, non dî, non concessere columnae.

VARIOUS READINGS.

349. Three of Cruquius's MSS. have *remutit acutum*, which he receives into the text.

350. Some MSS. of Fea's and Bersmann's have *quocunque*, and one of Achilles Statius's *quaecunque*. Bonfin conjectures *cuicunque*.

355. The common text has *et citharoedus*, for which we have given with Bentley *ut citharoedus* on the authority of several MSS. "Quis non sentiat," demands the critic, "suaviorem et vividiorem fieri orationem, si *ut* repetatur? Sic alibi *Epist.* 1. 13. 12. seqq. et *Epist.* 1. 1. 20. seqq.

358. Bentley gives *bis terve*, from one of his MSS., as we have exhibited it in our text. He is followed by Cuningam, Sanadon, Gesner, Valart, Oberlin, Combe, Wakefield, Zeune, Schelle, and others. The common reading is *bis terque*.

360. The greater number of MSS. and many, if not all, of the earlier editions have *operi longo* as we have given it in the text. Bentley first recalled this reading, which had been displaced by *opere in longo*, the lection of a few MSS., and far less elegant. His correction is adopted by every subsequent editor of note. The common text, however, still retains the inferior reading just mentioned.

371. Some read *Cassellius*, but the true form is that given in the text, and which occurs frequently in ancient inscriptions. Comp. Gruter, p. 240, &c.

373. Lambinus reads *Non di, non homines*.

Ut gratas inter mensas symphonia discors
Et crassum unguentum, et Sardo cum melle papaver
Offendunt, poterat duci quia coena sine istis:
Sic animis natum inventumque poëma juvandis,
Si paulum a summo decessit, vergit ad imum.
Ludere qui nescit, campestribus abstinet armis,
Indoctusque pilae discive trochive quiescit,
Ne spissae risum tollant impune coronae;
Qui nescit, versus tamen audet fingere! — *Quidni?*
Liber et ingenuus, praesertim census equestrem
Summam nummorum, vitioque remotus ab omni. —
Tu nihil invita dices faciesve Minerva;
Id tibi judicium est, ea mens: si quid tamen olim
Scripseris, in Maecî descendat judicis aures,
Et patris, et nostras, nonumque prematur in annum,
Membranis intus positis. Delere licebit,
Quod non ederis: nescit vox missa reverti.
Silvestres homines sacer interpresque deorum
Caedibus et victu foedo deterruit Orpheus;
Dictus ob hoc lenire tigres rabidosque leones:
Dictus et Amphion, Thebanae conditor urbis,
Saxa movere sono testudinis, et prece blanda
Ducere quo vellet. Fuit haec sapientia quondam,
Publica privatis secernere, sacra profanis,
Concubitu prohibere vago, dare jura maritis,
Oppida moliri, leges incidere ligno.
Sic honor et nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus,

VARIOUS READINGS.

375. The collation of Saxius has *Ut crassum.*

378. The common text has *paulum a summo discessit.* We have given the reading of Bentley and others, as far more elegant.

384. "I never understood," says Wakefield, as cited by Du Bois, "how a man *vitio remotus* was therefore more qualified to be a poet. Horace himself was by his own confession of middling morals, (*mediocribus vitiis tenebatur*) but ought he on that account to be esteemed a middling writer, (*scriptor mediocris*)?" Wakefield proposes therefore to read *vinc'loque remotus.* The learned critic, however, mistakes entirely the meaning of Horace; the passage is purely ironical, and is well explained by Sanadon. *vid.* Explanatory notes.

387. Bentley reads *Maeci* from MSS. Other MSS. give *Metii*, which some editions receive.

394. We have given *urbis* with Fea and others, as more accurate, though perhaps less poetical, than *arcis* which most editions exhibit. The lection *urbis* is found in four of Pulmann's MSS., in all of Cruquius's, in twelve of Valart's, two of Oberlinus's, and several of Fea's.

395. Wakefield points the passage thus

Saxa sono movere testudinis et prece, blandâ
Ducere quo vellet———————————

The common punctuation, however, requires no change.

Tyrtaeusque mares animos in Martia bella
Versibus exacuit. Dictae per carmina sortes,
Et vitae monstrata via est, et gratia regum
Pieriis tentata modis, ludusque repertus,
Et longorum operum finis: ne forte pudori
Sit tibi Musa lyrae solers, et cantor Apollo.
Natura fieret laudabile carmen, an arte,
Quaesitum est. Ego nec studium sine divite vena,
Nec rude quid possit video ingenium: alterius sic
Altera poscit opem res, et conjurat amice.
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit,
Abstinuit Venere et vino. Qui Pythia cantat
Tibicen, didicit prius, extimuitque magistrum.
Nec satis est dixisse: *Ego mira poëmata pango:*
Occupet extremum scabies; mihi turpe relinqui est,
Et, quod non didici, sane nescire fateri.
Ut praeco, ad merces turbam qui cogit emendas,
Assentatores jubet ad lucrum ire poëta
Dives agris, dives positis in fenore nummis.
Si vero est, unctum qui recte ponere possit,
Et spondere levi pro paupere, et eripere atris
Litibus implicitum, mirabor si sciet inter-
Noscere mendacem verumque beatus amicum.
Tu seu donaris, seu quid donare voles cui,
Nolito ad versus tibi factos ducere plenum
Laetitiae; clamabit enim, *Pulchre! bene! recte!*
Pallescet super his; etiam stillabit amicis
Ex oculis rorem; saliet, tundet pede terram.

VARIOUS READINGS.

402. Some MSS. and early editions have *Dircaeusque*, alluding to Pindar. The lection is an erroneous one. Quintilian (10. 1.) establishes the true reading *Tyrtaeusque* when he remarks, "Horatius frustra Tyrtaeum Homero subjungit."

409. A MS. of Achilles Statius's has *Ego non.*

410. Some of the early editions give *prosit.*

414. Some MSS. and a few early editions have *et Baccho.* Sanadon adopts this reading, and observes: "Je lis dans ce vers *Baccho*, ainsi que le portent les manuscrits cités par Estaso. Le vers en a plus de grâce, la métaphore est mieux soutenue, et il y a toute apparence que les copistes, qui ont mis *vino*, ont pris la glôse des grammairiens pour le texte."

416. Bentley reads *Nec satis est* as we have given it, in place of the common lection *Nunc satis est*, and observes, in support of his emendation: "Enimvero, si *Nunc satis est* voluisset Horatius; consequens erat, ut non in diversis artibus, sed in una eademque comparatio institueretur, hoc modo: Olim quidem homines, non sine magno apparatu, sine multo doctrinae instrumento et supellectile, *Poeticam*, attingere ausi sunt; Nunc satis est dixisse, Ego Poeta sum, et sic illotis pedibus ad Musarum fores accedere."

423. Bentley reads *artis* (i. e. *arctis*) for *atris.*

Ut, quae conductae plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo; sic
Derisor vero plus laudatore movetur.
Reges dicuntur multis urguere culullis,
Et torquere mero, quem perspexisse laborant,
An sit amicitia dignus: si carmina condes,
Nunquam te fallant animi sub vulpe latentes.
Quintilio si quid recitares, *Corrige sodes*
Hoc, aiebat, *et hoc*. Melius te posse negares,
Bis terque expertum frustra, delere jubebat,
Et male tornatos incudi reddere versus.
Si defendere delictum, quam vertere, malles,
Nullum ultra verbum aut operam insumebat inanem,
Quin sine rivali teque et tua solus amares.
Vir bonus et prudens versus reprehendet inertes,
Culpabit duros, incomtis allinet atrum
Transverso calamo signum, ambitiosa recidet
Ornamenta, parum claris lucem dare coget,
Arguet ambigue dictum, mutanda notabit;
Fiet Aristarchus; non dicet; *Cur ego amicum*
Offendam in nugis? Hae nugae seria ducent
In mala derisum semel exceptumque sinistre.
Ut mala quem scabies aut morbus regius urguet,
Aut fanaticus error, et iracunda Diana,
Vesanum tetigisse timent fugiuntque poëtam,
Qui sapiunt; agitant pueri, incautique sequuntur.
Hic dum sublimis versus ructatur, et errat,
Si veluti merulis intentus decidit auceps

VARIOUS READINGS.

431. The common text has *qui conducti*. Markland suggests *quae conductae*, which, though in opposition to the MSS. and early editions, is undoubtedly the true reading. The poet alludes to the *Praeficae*, or hired female-mourners. *vid.* Explanatory notes.

440. Markland suggests the following punctuation, which Wakefield adopts:

Bis terque expertum; frustra: delere, &c.

441. We have retained the common reading *tornatos*, for which Bentley gives on conjecture *ter natos*, and Cuningam *formatos*. Bentley's emendation first appeared in his notes to Callimachus (fragm. 40.) and received high commendation from Graevius, who, in a letter to the English critic, observes; "Dudum saepius harum rerum imperitis laudavi non conjecturam, sed emendationem tuam certissimam in loco Horatii ex Arte, quam prodidisti in notis ad Callimachum. Eam qui videt et non probat, is in his literis caecior est quavis talpa. Quid enim torno cum incude?" The common reading, however, has found many learned and able advocates, among whom may be enumerated Taylor, Chishull, Clarke (*on Coins*, p. 130) Brunck (*ad. An. Gr.*) Heyne (*ad Pind. Ol.* 6. 140.) Eichstadt (*Fr. Astio*, p. 178.) Gesner and Fea. *vid.* Explanatory notes.

443. Cuningam reads on conjecture *Nil ultra verbi, aut operae insumebat inanis*. There is considerable elegance in this emendation.

450. The common text has *nec dicet*, for which we have substituted with Bentley and others *non dicet*, on the authority of many of the oldest MSS.

In puteum foveamve, licet, *Succurrite*, longum
Clamet, *io cives !* ne sit, qui tollere curet.
Si curet quis opem ferre, et demittere funem,
Quî scis, an prudens huc se projecerit, atque
Servari nolit ? dicam, Siculique poëtae
Narrabo interitum. Deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Aetnam
Insiluit. Sit jus liceatque perire poëtis.
Invitum qui servat, idem facit occidenti.
Nec semel hoc fecit ; nec, si retractus erit, jam
Fiet homo, et ponet famosae mortis amorem.
Nec satis apparet, cur versus factitet ; utrum
Minxerit in patrios cineres, an triste bidental
Moverit incestus : certe furit, ac velut ursus
Objectos caveae valuit si frangere clathros,
Indoctum doctumque fugat recitator acerbus :
Quem vero arripuit, tenet, occiditque legendo,
Non missura cutem, nisi plena cruoris, hirudo.

VARIOUS READINGS.

461. One MS. gives *curat*, whence Waddel conjectures *currat*.

462. In place of the common reading *dejecerit* we have given *projecerit* with Bentley, Cuningam, Sanadon, and others. This latter reading is supported by the greater number of MSS., and those too the oldest.

470. Cuningam gives on conjecture *versus cur dictitet*.